

# HEBREW CREATIVITY IN BRITISH REFORM

by

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It has been an almost universal tendency in non-Orthodox Judaism, in its various grades and shades, when retouching or remodeling the classical Jewish Prayerbook, to compose new prayers in the native speech of the worshippers. To be sure, liturgical creativity in the Hebrew language has been around for some time,<sup>1</sup> but it was channeled for the most part to adjusting traditional liturgical texts and harmonizing them in some measure with contemporary thought, as in the many restatements of the *Musaf* Service and of the introductory paragraph of the *Aleynu*.<sup>2</sup> Framing Hebrew prayers completely *de novo* accordingly proved more the exception than the rule. Generally, prayerbook revision was weighted in favor of new liturgical creations in the vernacular.

The only rite to depart from this prevailing pattern all but systematically for close to a century and a half has been the *Forms of Prayer for Jewish Worship* of the Reform movement in England since its inception in 1841.<sup>3</sup> The mother synagogue of the movement, the famed West London Synagogue for British Jews, has always stood for the prerogative of the Hebrew language in its liturgy. Its founding minister, David

1. Eric L. Friedland, "Hebrew Liturgical Creativity in America," *Modern Judaism*, Vol. I (Winter 1981), pp. 323-336.

2. Jakob J. Petuchowski, *Prayerbook Reform in Europe* (New York: The World Union for Progressive Judaism, 1968), chs. 9 and 12; Eric L. Friedland, *The Historical and Theological Development of the Non-Orthodox Jewish Prayerbooks in the United States* (Ann Arbor, Michigan: University Microfilms, 1967), ch. 10.

3. Michael Leigh, "Reform Judaism in Britain (1840-1970)," *Reform Judaism: Essays on Reform Judaism in Britain*, ed. Dow Marmur (Oxford: The Reform Synagogues of Great Britain, 1973), pp. 3-50; Steven Singer, "Jewish Religious Thought in Victorian England," *AJS Review: The Journal of the Association for Jewish Studies*, Vol. X (Fall 1985), No. 2, pp. 181-210.

Woolf Marks (1811–1910),<sup>4</sup> wrote in the introduction to the first edition of *Forms of Prayer*, of which he was the editor:

The suitability of the sacred language and of its style, as extant in the Holy Writ, for devotional purposes, is acknowledged beyond need of demonstration.

A young man when he was invited to assume the pulpit of the West London Synagogue, Marks was in actuality an informed layman formerly engaged by an Ashkenazic Orthodox synagogue as a Torah reader (*ba'al qeri'ah*). On the eve of the Jews' Emancipation in England<sup>5</sup> the founders of the synagogue Marks was to lead for forty-seven years wanted an abbreviated service begun at a reasonable hour conducted amid decorum and with dignity and restraint—without breaking with the preponderance of the British Jewish community. The crux of the matter which resulted in the issuance of a *herem* by the London rabbinate was the congregation's decision to abrogate the second day of the Festivals.<sup>6</sup> Without wishing to dismiss outright the teachings and usages of the talmudic Sages, Marks considered the Oral Law (*Torah she-be'al peh*) man-made, hence not forever or unalterably binding, whereas the Bible he regarded as altogether divinely-inspired and everlastingly true.<sup>7</sup> In its early stages British Reform staunchly upheld the eternity and divinity of the Pentateuch. It followed then that such scriptural commandments as *Pidyon ha-Ben*, the Priestly Benediction delivered expressly by the *kohanim* themselves,<sup>8</sup> the Counting of the *'Omer* and marking the days of mourning like the Ninth of Av and the Seventeenth of Tammuz were maintained. The reading of the *Megillah* and the kindling of the *Hanukkah* lights continued to be carried out, although without being prefaced by the benedictions enjoining their enactment (*asher qiddeshanu be-mizvotav ve-zivvanu*) for the simple

4. Leonard G. Montefiore, "Reminiscences of Upper Berkeley Street," *The Synagogue Review* (June 1960), pp. 251–259; Leonard G. Montefiore, "David Woolf Marks (1811–1910): The First English Reform Minister," *The Synagogue Review* (November 1961), pp. 67–72.

5. Leigh, *ibid.*, p. 17.

6. Nathan Marcus Adler, *The Second Day of the Festivals: A Sermon* (London, 1868).

7. Marks's rendition of the verse in the *Yigdal* "God hath given a law of truth to his people by the hand of his prophet, 'the faithful of his house'; and God will never alter this, nor change it for any other" was not understood in just a figurative sense. Nearly every one of Marks's sermons reveals that he took this poetic restatement of Maimonides' Ninth Principle of Faith quite seriously.

8. By the fourth edition of *Forms of Prayer*, Vol. II: Prayers of the Festivals (London, 1921) the rite of *dukhan* had fallen by the wayside.

reason that these customs are postbiblical or Rabbinic in origin (*mide-rabbanan*), i.e., not of the same rank or compulsory character as a "Mosaic" ordinance.<sup>9</sup> Marks's position can be said to bear some resemblance to the earlier approach of his contemporary, the Bohemian-born American Reformer Isaac Mayer Wise (1819–1900), to biblical legislation over against rabbinic *halakhah*. One may venture the guess that because of his prior position as a Torah reader in an Ashkenazic synagogue, his heading Sephardic dissenters, his own absorption in the Bible, and even his lack of formal training in a rabbinical seminary or a *yeshivah*, Marks felt at liberty to forge a new hybrid ritual whose main contours and wording—and selection of *piyyutim* for the High Holy Days—were recognizably Sephardic with infrequent items from the Ashkenazic rite (e.g., the chanting of the *Shema* after the Torah scroll is taken out of the ark) and with deletions of "distasteful" pieces that have no biblical warrant anyway, like the martyrological and vindictory *Av ha-Rahamim* prayer. At first glance the premier edition of *Forms of Prayer* is no more than the Sephardic rite streamlined by fits and starts. A closer look will divulge individual features that bear careful study. One of the most conspicuous examples is the Aramaic *Qaddish* hebraized from beginning to end,<sup>10</sup> the original of which is again the Sephardic version, with its inclusion of "the sprouting of salvation" (*ve-yazmah purqaneih* > *ve-yazmiaḥ yeshu'ato*), its explicit mention of the Messiah (*vi-yqarev meshiḥeih* > *vi-yqarev meshiḥo*), and its expansive penultimate verse (*yehei shelama rabba min shemayya, ḥayyim ve-sava' vi-yshu'ah ve-neḥamah* > *yehi shalom rav min ha-shamayim, ḥayyim ve-save' vi-yshu'ah ve-neḥamah* . . .). This striking all-Hebrew formulation was to be reproduced in all the subsequent editions of *Forms of Prayer* and adjunct volumes until the present 1977 edition, where however it is unseated from its customary position in a regular service to an appendix (next to a *Qaddish de-Rabbanan*), as a kind of historical curiosity and

9. Cf. Jakob J. Petuchowski, "Karaites Tendencies in an Early Reform Haggadah," *Hebrew Union College Annual*, XXXI (1960), 223–249.

10. Leonard G. Montefiore, "The Aramaic Kaddish and Mr. Marks," *The Synagogue Review* (February 1959), pp. 146–147. In a letter to the West London Synagogue, the Liberal Rabbi Caesar Seligmann of Frankfurt am Main wrote (in translation from the German): "I am struck by the fact, not unfavorably—but I have noticed it in no other prayer-book—that you have translated all the Chaldaic portions of the liturgy back into Hebrew. This is an innovation at once correct in principle and worthy of imitation; for why should we, who live so far from the times when Biblical Hebrew was replaced by the Chaldaic because that was then the vernacular, retain this Chaldaic or Aramaic in our prayers to-day?" (*West London Synagogue*, Vol. VI [1931–1932], pp. 12–13).

keepsake. In a pair of intervening volumes issued by the British Reform movement, *The Evening Service* (1952) and *Prayers for the Pilgrim Festivals* (1965), the old Aramaic *Qaddish*, in its Ashkenazic recension, resurfaces after having been hushed up for over a century. In the latter volume it takes the lead, Marks's offbeat Hebrew transcription demoted to a subordinate position, no doubt as a concession to those congregations still wedded to the Hebrew wording.

Marks and his assistant, A Loewy<sup>11</sup> (1816–1908), a native of Moravia, put together an adaptation of the text for the circumcision ceremony, introducing—by surprise but to advantage—in the central portion of the ceremony a reading of Genesis 17:9–14. After the recitation of the pertinent blessings by the *mohel* and the father and after the actual circumcision itself, the *mohel* recommences with the blessing over the wine, all according to custom. In place of the prescribed blessing *asher qiddesh*<sup>12</sup> and the ensuing prayer for the naming of the boy (*qayyem et ha-yeled*), our authors turn out an unanticipated prayer, pointedly loftier and spiritual in tone and ethical in emphasis, in other words, expressing hopes and expectations on behalf of the child. This textual stand-in by Marks and Loewy was no doubt intended also to offset the jarring “sanguinary” note in the traditional formula prompted by the citation from Ezekiel 16:6. Here then is the new formula:

אלהינו ואלהי אבותינו קים את הילד הזה לאביו ולאמו ויקרא שמו בישראל  
(פלוני בן פלוני): לב טהור ברא לו אלהים והוליקהו מעלה מעלה באורח צדקה ואמת  
למען ישמח בו אביו ותגל יולדתו: תן בלבו רוח נכון ויראה לשמור חקין ותורתין  
ולהתהלך באמתך ובנגה ישעך כי אתה תברך צדיק יי כצנה רצון תעטרנו:

אלהינו ואלהי אבותינו O God, and the God of our fathers, preserve this  
boy to his parents, and suffer his name to be called in Israel (N. N.).  
Create in him, O God, a pure heart, and lead him to perfection through  
the path of righteousness and truth! make his father to exult in him, and  
cause her who bare him to rejoice in her offspring! Implant in him a spirit

11. “Loewy, Albert,” *Juedisches Lexicon*, III (1929), 1235–1236. In his *Response to Modernity: A History of the Reform Movement in Judaism* (New York and Oxford: Oxford University Press, 1988, p. 174), Michael A. Meyer mentions the cooperation with Marks of a Hyman Hurwitz, Professor of Hebrew at University College in London, in creating the movement's first prayerbook.

12. Philip Birnbaum, *Daily Prayer Book* (New York: Hebrew Publishing Company, 1949), p. 743; David de Sola Pool, *Book of Prayer* (New York: The Union of Sephardic Congregations, 1954), 2d ed., p. 415.

of fervent piety, so that he may keep thy Law and thy behests, and walk in thy truth, and in the light of thy salvation: for thou, O Lord, dost bless the righteous, with favour dost thou encompass him as with a shield.

Both the 1843 (volume 5) and 1931 editions of *Forms of Prayer*, incidentally, conclude the ceremony with Psalm 127, in step with Sephardic usage. However, the 1977 edition recasts a new *qayyem et ha-yeled* with a subtle exhortation to the parents as well as a wish for the child to be a blessing “to his family, the family of Israel and the family of mankind.”

אלהינו ואלהי אבותינו. קים את-הילד הזה ויקרא שמו בישראל. . . . ישמחו  
 בו אביו ואמו וילמדוהו באהבה ובחכמה את-פשר-הברית הזאת אשר נכנס בה  
 היום. למען ירדף צדק ואמת וילך בדרכי-שלום. יגדל הילד הזה להביא  
 ברכה על-משפחתו ועל-בית-ישראל ועל-כל-משפחות-האדמה. כשם שנכנס  
 לברית כן יכנס לתורה ולחפה ולמעשים טובים:

Our God and God of our fathers, support this child, and may his name be called in Israel. . . . May his father and mother rejoice in him. With love and wisdom may they teach him the meaning of the covenant which he has entered today, so that he may practise righteousness, seeking truth and walking in the ways of peace. May this young child grow into manhood as a blessing to his family, the family of Israel and the family of mankind. Just as he has entered into the covenant, so may he also enter into the blessings of Torah, of marriage and of good deeds.

The prayer authored by Marks and Loewy is unarguably far more biblical sounding and stately by comparison to the latest piece, which is both correct and tolerably uninspired.

Marks and Loewy filled in a gap left by tradition by making available, for one, a “Prayer for a Woman, on attending Divine Service, after Child-birth.”<sup>13</sup> The style of a high literary order, many phrases are either drawn straight from the Hebrew Bible or reminiscent of it. Interestingly enough, the mildly sententious prayer leaves off with the *Birkat ha-Gomel*, which is normally said by one called to the Torah for

13. In his introduction to the first edition of *Forms of Prayer*, Marks wrote, “As the House of God is the fittest place for offering up sacrifices of thanksgiving on all occasions of life, and as no moment is so full of intense interest to the Jewish parent, as that which ushers into existence a new claimant of the “inheritance of Jacob,” we have supplied the deficiency of a prayer for such an occasion, by instituting a formula, the wording of which, being a faithful transcript of biblical language, cannot but convey devotion and comfort to the Hebrew mother for whom it is intended.”

an *'aliyah* after having weathered an ordeal or endured some difficulty or a mishap. Since Marks had done away with such honors, it is to be wondered how a congregant, including the mother of the newborn child, would be expected to recite the blessing "for a Special Deliverance" publicly.<sup>14</sup> Offering hardly any instructions here *Forms of Prayer* keeps us in the dark as to the procedure followed. Perhaps the mother said the prayer in the privacy of her pew in the women's gallery and drew to a close with her own *Birkat ha-Gomel*. In all likelihood the practice of "the churching of women" in the Church of England<sup>15</sup> lies behind the way *Forms of Prayer* gave greater attention, however small, to women in the synagogue.

שמח לבי ותגל נפשי באומרים לי בית יי נלך. כי כאיל תערוג על אפיקי מים. כן צמאה נפשי לאל חי. נכספה וגם כלתה נפשי לחצרותיך. להלל שמך יי בתוך עדת מישרים. לזמרך עליין. ולהודות לך על כל הטוב והחסד שעשית עם אמתך: אין בידי להקריב לפניך קרבן כאשר צוית על ידי משה עבדך. כי חרב בית מקדשנו. ואין לנו כהן בעבדתו. לכן. יהי רצון מלפניך יי אלהים. מלך רחמים. שתקבל תפילתי היום כאלו הקרבתי את הקרבן. ככתוב ונשלמה פרים שפתינו:

יי אלהים אתה ברכתני בפרי בטן. הלכשתי רוח גבורה. עת צירים וחבלים אחזוני. אתה היית למשען לי. הודעתי אורח חיים בעברי בעמק הבכה: חס לבי בקרבי. בהגיגי תבער אש. ובלשוני אין מלה. אך למה אביע אומר אחוה דבר לנשוא קולי בתורה. הלא אתה אלהים בוחן וכליות חפש כל חדרי בטן. ממך לא נעלמו רגשות נפשי: אתה ידעת כי רחש לבי דבר טוב. כך עלץ. בישועתך שמחתי:

ועתה יי אלהים נא אל תרף ירך מאמתך. חסדך ואמתך המה יצרוני. וכאשר היית לימיני עד הנה. כן יהי רצון מלפניך למלאות את בקשתי:

(לנער) לחסתיר את הנער הזה בצל כנפך. לברכהו. לחזקהו. ולאמצהו. אורך חיים תודיעהו. למען יתברכו בו אבותיו. וימצא חן ושכל טוב בעיני אלהים ואדם: יפרח כעץ שתול על פלגי מים. ועלהו לא יבול: האר פניך עליו. ונחה עליו רוח יי. רוח עצה וגבורה. רוח חכמה ודעת. ויראתך תהיה אוצרו. אמן:

(לנערה) להסתיר את הנערה הזאת בצל כנפך. לברכה. לשמרה. ולחזקה. אורך חיים תודיעה. ותהי לאשת חיל. נא. תן תורת חסד על לשונה. ויראתך תהיה אוצרה. אמן:

ברוך אתה יי אלהינו מלך העולם. הגומל לחיבים טובות. שגמלני כל־טוב:

14. The talmudic requirement is that those whose lives have been endangered and have been spared give thanks (*Berakhot* 54b). Later tradition made it mandatory that *Birkat ha-Gomel* be recited in presence of ten (including two rabbis); and custom then had it (*ve-nahagu*) that such a person be called up to the Torah (*Shulhan 'Arukh: Oraḥ Ḥayyim* 219).

15. In an egalitarian age, *The Book of Common Prayer* currently in use involves both parents, rather than just the mother, in what is more simply called "Thanksgiving for a Child."

שמח לבי Verily, my heart rejoiceth, and my soul is glad, when I enter thy house, O Lord! for as the hart panteth after the refreshing springs, so my soul thirsteth after God; it yearneth to enter thy courts; to praise thy name in the midst of thy congregation; to glorify thee, O Most High, and to thank thee for all the good and manifold mercies thou hast vouchsafed to extend to thine handmaid. Alas! I can no more offer a sacrifice as thou hast commanded by thy servant Moses, for our holy temple is destroyed, and we have no officiating Priest; therefore, may it be thy gracious pleasure, O Lord God, king of mercy, to receive the prayer I offer up before thee, this day, as though I had brought an offering, for it is written, "the prayers of our lips shall be accepted, as the offering of bulls."

י אללהים O, Lord God! thou hast blessed me with offspring, thou has endowed me with strength: in the hour of pain and suffering, thou wast my support; yea, thou didst guide me in the path of life, whilst I passed through the valley of tears. My heart is expanded, my mind is excited, but my tongue faileth me; yet why need I search for words, or make use of speech to give utterance to my thanks, whilst thou, O my God, provest the inward parts and the heart, and examinest its inmost recesses? From thee the feelings of my soul are not hidden, for thou art mindful of the mute eloquence of the heart; in thee it exulteth, in thine aid it rejoiceth.

ועתה And now, O Almighty God, I beseech thee, withdraw not thy protection from thine handmaid! but let thy mercy and thy truth, which have hitherto sustained me, be henceforth and for evermore my support; and may it be thy gracious will to be favourable to my supplication.

(*For a Boy.*) O protect this boy under the shadow of thy wings, vouchsafe to bless, strengthen, and preserve him. Bestow upon him length of days, that in him his progenitors may be blessed, and that he may find grace and good liking in the sight of God and man. O may he flourish as a tree planted by the water's side, whose leaf does not wither. May thy countenance shine upon him, so that the Spirit of the Lord rest upon him, the spirit of counsel and might, the spirit of wisdom and knowledge, and may the fear of thee be his best treasure. Amen.

(*For a Girl.*) O protect this girl under the shadow of thy wings; bless, strengthen and preserve her, and bestow upon her length of life, that she may grow up a virtuous woman. May thy mercy and thy law for ever guide her, and the fear of thee be her best treasure. Amen.

ברוך אתה Blessed art thou, O Lord, our God, King of the universe, who bestowest benefits on the undeserving! for on me hast thou bestowed all good.

Not to be outdone by the Reformers, Herman Adler (1839–1911), the Chief Rabbi of the British Empire before Joseph H. Hertz, thereupon drew up in Hebrew and in English a "Thanksgiving to be offered up by Women after their Confinement" at the synagogue. After parts of Psalm

116 are read, the *Birkat ha-Gomel* is said by the mother herself, followed by a newly composed prayer to be read by the minister, and, then, the Priestly Benediction. Revealingly, Psalm 116 is the same selection as in the *Book of Common Prayer*!<sup>16</sup>

Similar Anglican influences can be detected in 1) the unc customary recital of the Ten Commandments, here in front of the open ark before the scroll is to be taken out and carried in procession to the *bimah*,<sup>17</sup> and elevated. 2) For the Afternoon Service of *Shemini Aẓeret* (replacing *Simḥat Torah*, an hour or so away and on the following day) when the West London Synagogue celebrated its completion of the Torah-reading cycle and the start of a new one, Marks attached the portions from the end of Deuteronomy (33–34) and the beginning of Genesis (1–2:3), the traditional lections for *Simḥat Torah*. Not only did the officiant (“minister”) do all the readings but he was the one who said all of accompanying *berakhot*, and once only, even when he read from a second scroll as on a Festival. To keep the readings from Deuteronomy and Genesis discrete Psalm 150 is interspersed.<sup>18</sup> This can be compared to the provision in the *Book of Common Prayer* for a psalm—the gradual, as it is termed—between the reading of the Epistle and of the Gospel. Other illustrations of likely Anglican influence and reinforcement in subsequent editions of *Forms of Prayer* will be discussed in due course.

In harmony with the principle stated in Marks’s preface to *Forms of Prayer*

We have, in order to reduce the forms of the service to the length required, avoided those frequent repetitions of some of the finest prayers which seemed to us to weaken their effect.

16. Theodore H. Gaster, the noted Jewish anthropologist, who for a time served as minister in the British Reform movement, has some illuminating remarks to make in this connection in his *Customs and Folkways of Jewish Life* [original title: *The Holy and the Profane*] (New York: William Sloane Associates, Publishers, 1955), p. 32.

17. Marks did not share the ancient Rabbis’ qualms about reciting the Ten Commandments beyond the Temple’s confines for fear of reinforcing the sectarian claim (*tar’omet ha-minim*) that the Decalogue forms the entirety of the Law (*Berakhot* 12a).

18. The pioneering Hamburg [Reform] *Gebetbuch*, on the other hand, placed the choral rendition of the same psalm—aptly enough, right before Joshua 1:8–9, which speaks of constantly meditating on and carrying out the dictates of the Law—after all the Torah readings for the day are completed. In his American German-Hebrew *Olath Tamid* (Baltimore, 1848), David Einhorn duplicated this arrangement. Whereas Einhorn made a point of having a *haftarah* read each Shabbat and Festival, the Hamburg Reformers did not.



The first edition of the *Forms of Prayer* abridged the *Musaf* instead of dropping it altogether and, on the Pilgrimage Festivals, subjoined thereto a virtuoso amphibious *berakhah* to take the place of the Prayer for Dew (*Tal*) and the Prayer for Rain (*Geshem*). This new-fledged all-inclusive *berakhah* was designed to serve *all* of the Three Festivals, wherefore the title *Birkat ha-Mo'adim*. From a literary standpoint Marks's novel piece as it stands is fairly respectable but in need of the kind of emendation and touch-up as Loewy's in the second edition. Without blotting out the reference to Jerusalem or blurring the doctrine of the Return to Zion (*ve-zakkeh otanu kullanu yahad li-re'ot 'ir qodshekha bi-khevodah ha-rishon uve-tif'eret godelah ki-ymey qedem*), the prayer acknowledges the indigenous climatic needs in the different Diaspora communities (*zekhor adonay otanu ve-et admatenu, u-fetah lanu et ozaresha ha-tov et ha-shamayim, ve-natenah ha-arez et yevulah ve-'ez ha-sadeh yitten piryo. Zekhor adonay gam et beney 'ammenu, ha-nefozim ba-yam uva-qedem uva-zafon uva-negev*);

### ברכת המועדים

י' אלהי צבאות הנוטה שמים ויוסד ארץ. אתה נתת את השמש לממשלה ביום ואת הירח וכוכבים לממשלות בלילה: גבול שמת לים. וחק העתים עשית בשחקים להשיב הרוח ולהוריד הגשם ולהשקות את הארץ מטל השמים: בכל זמן ומועד הודעתנו נפלאות מעשיך. ומדי חג בחגו קראתנו לבקש עזרך בקדש ולהודות לך בקהל רב. כי טוב ומטיב אתה: על כן באנו היום לחלות פניך. ולערך משאלותינו לפני כסא כבודך:

זכר י' אותנו ואת אדמתנו. ופתח לנו את אוצרך הטוב את השמים. ונתנה הארץ את יכולה ועץ השדה יתן פריו: זכר י' גם את בני עמנו. הנפוצים בים ובקדם ובצפון ובנגב. והקרוכים אלינו בכל מרחקי-ארץ בגשם יחדו לקרא בשם קדשך ולעבדך בלב אחד: ברכם בכל עת. ושמהם בכל מושבותיהם. ונחמם אתנו בנחמת ירושלים. וזכה אותנו כלנו יחד לראות עיר קדשך בכבודה הראשון ובתפארת גדלה כימי קדם: הפלה חסדיך לנו ולכל המיחלים לך. ושלח לנו שנת חיים ושבע. שנת ברכה ושלום. כי אתה תשביע את כל העולם מטובך. ותמלא ידינו מברכותיך: ברוך אתה י'. מברך המועדים:

### THE BLESSING FOR THE SEASONS

"O Lord God of Hosts, who has stretched out the heavens and laid the foundations of the earth, thou hast appointed the sun to rule by day, and the moon and the stars to rule by night. Thou hast set a boundary to the sea, and a law for the seasons hast thou ordained on high: the wind and the rain obey thy behests, and the dew of heaven descends at thy bidding to moisten the earth. In every time and season thou hast made manifest

unto us thy wondrous works; and from festival to festival thou hast called us to invoke thy help in the sanctuary and to praise thee in public congregation, for thou art gracious and beneficent: we come therefore this day to supplicate thee, and to lay our petitions before the throne of thy glory.

זכר O Lord, remember us and our country, and open unto us thy goodly treasury of heaven, that the earth may yield her produce and the tree of the field give forth its fruit. Remember, also, O Lord, the children of our people, who are scattered east and west, north and south, and who, though distant from us, unite with us in proclaiming thy holy name and in serving thee with one accord. Bless them at all times, and make them joyful in all their dwelling-places: cheer them and us with the consolation of Jerusalem, and account all of us worthy to see thy holy city in its former glory and in its ancient splendour. Show thy marvellous loving-kindness unto us and unto all that hope in thee, and send us a year of life and plenty, a year of blessing and peace; for thou satisfiest the whole world with thy goodness, and fillest our hands with thy blessings. Blessed art thou, O Lord, who blessest the seasons.

Loewy's finished and unlabored rewrite above wore well, indeed through the 1965 *Prayers for the Pilgrim Festivals*, where, however, the novel *berakhah* underwent a few minor stylistic changes. Testimony to the hold the Blessing for the Seasons had may be seen in the following incident. When one *Shavu'ot* morning, because of Confirmation exercises being conducted on that day, the American-born Rabbi Harold F. Reinhart (1891–1968), at the time senior minister of the West London Synagogue, apparently felt constrained to skip the *Birkat ha-Mo'adim*. A disgruntled congregant wrote to *The Synagogue Review*, then the organ of the Association of Synagogues in Great Britain (of which the West London Synagogue was the key member):

In common with a large congregation I was very delighted and thoroughly enjoyed the Pentecost Service, which was combined so well with a really lovely confirmation service.

I was at a loss, however, to understand why, in these difficult days for English Jewry, when we should try to retain as much tradition as possible, the Additional Service at the end was cut so short.

Surely the congregation who had listened to such a moving sermon as the Senior Minister gave to the three charming confirmands, would not have minded staying an extra five or ten minutes to hear the beautiful blessing of the Season [sic!]<sup>1</sup>—surely as much a part of the Pentecost Service as any of any of the festivals—followed by such a traditional tune as “*En keloheanu*”?

I strongly deprecate the speeding up of any of our beautiful festival services to finish to a timetable at 12:45 p.m., which is the common

practice now-a-days, and I'm sure that none of our big congregation would mind having lunch a little later, so to hear the service really carried out and not rushed through towards the end.

Yours faithfully,

C. H. D. S. HALEY<sup>19</sup>

After the Blessing of the Seasons, on Tabernacles, *Hosha'not* were performed. Traditionally in all rites, the litany begins in alphabetical order with "*Hosha' na! Le-ma'ankha Eloheynu, hosha' na. Le-ma'ankha Bor'enu, hosha' na. Le-ma'ankha Go'alenu hosha' na. Le-ma'ankha Doreshenu, hosha' na.*"<sup>20</sup> In all rites on each day of Sukkot a different *hosha'na* antiphon accompanies the circuit with the *lulav* and *etrog*. To curtail the profusion and lengthiness of the *Hosha'not*, Marks drew up a single one to avail the entire length of the Festival (*af be-eleh shiv'at yemey haggenu*). While elevating in its own way, the new piece of verse is quite unlike any of its established counterparts of any rite insofar as 1) the refrain *hosha' na* or any variation thereof is kept at a minimum and 2) historical recollections or allusions are nowhere made. Rather, an ethical note is expressly sounded. By chance the comfortable economic circumstances of the early British Reformers stands revealed (*nismah lifney adonay eloheynu 'im baneynu u-venoteynu, 'avadeynu va-amateynu* [sic!]), Loewy introduced, for the better, a couple of changes in phraseology,<sup>21</sup> although the prayer as a whole still brings to mind benevolent paternalism no less than genuine charitable instincts.

הושענא. הושענא: למענך אם לא למעננו. הושענא:

Save us! O save us! For thy sake, if not for our sake, save us!

אל הישועה. ביראתך נערוך תפלתנו לפניך. לשועתנו הטה נא אזנך: בכל יום ויום נברך ונקדש שמך. על חסדך ועל אמתך. בכל בקר ובקר בקומנו נשחרך. להכין לבנו ונפשנו אליך. בכל לילה ולילה בשכבנו נודך. על רב נסיון ונפלאותיך. וכן נגדלך בשבעת ימי חגנו. אשר נשמח לפניך יי אלהינו. עם בנינו ובנותינו: אנא יי צור ישענו. הטה לבנו בימי מועדנו. להרנין לב יתום ואלמנה בתוכנו. ולשמח נפש עני וגר בשערינו. מאשר תשיג ידנו. וכאשר תברכנו יי אלהינו:

19. "Shortened Services," *The Synagogue Review* (July 1947), pp. 169–170.

20. The Sephardic and Yemenite (Tiklal) rites go so far as to complete the alphabetic acrostic, e.g., *le-ma'anakh Shimkha ehad lo titten kevodkha la-aherim, le-ma'anakh Tokhen yeshu'ot le-hoshi'a 'am nivharim*.

21. The exchange of the Marks-Loewy *Hosha' na* for an even newer one took place in *The Prayers for the Pilgrim Festivals*, which will be treated more fully later in the text.

## הושענא. הושענא:

כהושעת מאז עדתך. עם נושע ביי. כן הושענא: צוה ישועות יעקב. וראו כל אפסי הארץ את ישועת אלהינו. הושיעה את-עמך וברך את-נחלתך. ורעם ונשאם עד העולם: ומלאה הארץ דעה את-י. כמים לים מכסים: למען דעת כל עמי הארץ. כי יי הוא האלהים. אין עוד:

O God of Salvation, we devoutly supplicate thee: incline thine ear to our prayer. As every day we bless and sanctify thy name for thy mercy and thy truth; as every morning at our rising we implore thee to prepare our hearts for thy service; as every night when we lie down, we thank thee for thy abundant and wondrous goodness: even thus we extol thee during these seven days of our Festival, in which we, together with our sons and our daughters, rejoice before thee, O Lord our God. We beseech thee, O Rock of our Salvation, so to dispose our hearts at this holy season, that we may cheer the fatherless and the widow among us; and that we may make glad the poor and the stranger within our gates, according to the substance with which thou, O Lord our God, blessest us.

Save us! O save us!

As thou hast ever shielded thy congregation, the people saved by the Lord, so save us now. Command the salvation of Jacob, and let the ends of the earth behold the salvation of our God. Save thy people, and bless thine inheritance; tend them, and exalt them for evermore. Let the earth be filled with the knowledge of the Lord, as the waters cover the sea; that all the peoples of the earth may know that the Lord is God, and that there is none else.

The next major revampment of *Forms of Prayer*, appearing under the imprint of Cambridge University Press of Oxford University, came out in 1931 during the ministry of Rabbi Harold F. Reinhart and Rev. Vivian Simmons. The closest doctrinally to the prevailing Reform outlook,<sup>22</sup> and more than any of the earlier editions, the new rite steered a middle course liturgically between the Marks-Loewy prayerbook and the 1918 edition of the American Union *Prayer Book*, with the main lineaments of the older British Reform rite still perceptible. The graceful newfashioned English prayers brought to light the unfeigned and hushed spirituality of Rabbi Morris Joseph (1848–1930)<sup>23</sup> and, more than any of

22. While abreast of Jewish theological developments elsewhere, Marks with his "Mosaic" brand of orthodoxy was always more than a touch maverick.

23. Morris Joseph is perhaps best known for his inviting middle-of-the-road and heavily homiletical exposition of Judaism, *Judaism as Creed and Life*, which underwent several reprintings until as late as 1958. Harold Reinhart, "Morris Joseph: 1848–May 28, 1948," *The Synagogue Review* (June 1948), p. 149; Andre Ungar, "Morris Joseph Revisited," *ibid.* (September 1953), pp. 9–12.

his successors at the West London Synagogue's helm, the aforementioned Reinhart, himself a prolific writer of prayers.<sup>24</sup> One of these does duty as the opening prayer on Shabbat Eve between *Mah Tov* and *Lekhah Dodi*; and for Saturday morning a selection of six more are placed between the introductory *Mah Tov* and the Preliminary Benedictions (*Birkhot ha-Shahar*), such as they are in this edition. Marking all these prayers as unique is the fact that they are each accompanied by a Hebrew translation. Though not without occasional nice turns of phrase, they are in large part beset by a stiltedness and some outright linguistic/grammatical blunders that obscure the chaste, serene style of the English original. While having words of praise for the work as a whole ("The new Prayer Book is altogether a noteworthy performance."), Theodore H. Gaster ("T. H. G.") belittled the effort to hebraize both for the method and the outcome:

[It] must be mentioned with infinite regret that the potentially valuable introduction of new prayers in Hebrew in the Sabbath Morning Service has failed of its high promise. The Hebrew is a mere translation into words of the Hebrew lexicon of thoughts framed in English. Much in these prayers would be unintelligible, in sheer point of language, to any Hebrew prophet.<sup>25</sup>

Happily the Reconstructionists came to the rescue by enlisting the services of Rabbi Joseph Marcus (1897–1974), a scholar in medieval Hebrew poetry and in *Genizah*-research as well as an adept Hebrew stylist, to do over these clumsy translations of masterly prefatory Sabbath prayers in English into acceptable literary Hebrew and to hebraize the pieces by Morris Joseph and others<sup>26</sup> in an appendix of *Forms of Prayer* that had never been put into Hebrew at all. It might be

24. "Three Tributes to Rabbi Reinhart," *ibid.* (March 1954), pp. 202–204; Jakob J. Petuchowski, "Harold F. Reinhart," *Yearbook of the Central Conference of American Rabbis*, LXXX (1970), 82–83.

25. Theodore H. Gaster, "The New Prayer Book," *The West London Synagogue Magazine*, Vol. V (1930–31), pp. 159–160.

26. Several remarks by different contributors in a special issue of *The West London Synagogue Magazine* (1930–1931) make fairly clear that Joseph played a crucial part in the creation of the 1931 edition of *Forms of Prayer*: "Mr. Morris Joseph, whose sound scholarship and elegant expression are universally acknowledged, was the principal collaborator" (p. 136); "Probably the first thought . . . will be one of regret that the Rev. Morris Joseph, whose influence can be felt throughout the book, was not spared to see its completion" (the 1931–1932 volume of the *Magazine*, p. 10). Some of the English prayers penned by Joseph first appeared in the *Order of Service* (2d ed. [London: Wertheimer, Lea & Co., 1903]) of the then-cross-denominational, experimental Jewish Religious Union, which ultimately became Liberal Judaism.

said that whereas the recasting in Hebrew of the English prayers did little justice to the original, in the case of Marcus' sonorous renditions the Hebrew every now and then outshines the English! For purposes of comparison we shall bring in two prayers, in English and in Hebrew, as found in *Forms of Prayer*, followed by Marcus' accomplished transfiguration of the same commissioned for the Reconstructionist *Sabbath Prayer Book* (New York, 1945), and the movement's liturgical volumes to come. The first of these prayers was the one assigned for Friday night and the second one a piece to be read at the beginning of the Sabbath Morning Service:

אב הרחמים מקור כל-הברכות שעה-נא לתפלתנו בליל-שבת זה: כטל נחומים ללב נשבר כן יבוא ענג השבת לששת ימי-המעשה: בשבה והודיה נשא לבנו אליך לחלותך לקדש את יום המנוחה הזה: אנא מרק ברהמין מה שחטאנו לפניך וכווננה מעשה ידינו עלינו: זכך את-לבנו מרעיונות זדון וחדש את-שאיפותינו וגעגועינו לכל-יפה ואמת: האר-נא בשבת הזאת את-מהשכי נפשנו והבא ברכה לבתינו ולכל היקר לנו: למען נשמור את-בריתך מעולם ונצער מישרים למצוא חן בעיניך תמיד: אמן:

Our Father, Source of all blessings, be with us on this Sabbath eve. Thou hast ordained for us times and seasons, so that every day brings its opportunities, and each Sabbath its beneficent power. Even as joy succeeds to sorrow, so does the Sabbath peace follow the turmoil of our work-a-day lives. With gratitude and with hope we lift up our hearts to thee, and ask thee to sanctify this day of rest. Bless our toil in the days just gone: for that wherein we have failed, do thou forgive us; and that which we have achieved do thou make pure. Purge away our vain self-seeking, and renew in us our strivings after truth. Send the light of joy and peace into our homes on this Sabbath day, so that its holiness may illumine the coming week. Unite us with our dear ones in thine all-hallowing love. So may we keep faith with thine ancient covenant, and find acceptance in thy sight. Amen.

אב הרחמים מקור כל הברכות שעה-נא לתפלתנו בליל שבת זה. אתה תכנת עתים וזמנים לימי חלדנו. יום יום ויתרונו. שבת שבת ורוחתה. וכמו שטרף אנחה הנחה כן יבא-נא אלינו שלום השבת כטל-נחומים אחר שאון ימי המעשה והמונם. אליך אלהינו נשא לבבנו בהודיה מלאי צפיה שתקדשנו ביום המנוחה הזה. שלח-נא את-ברכתך במעשינו בימים אל זה עברו. ויהי נעמך עלינו בימים הבאים לקראתנו לשלום ומעשי ידינו כווננה עלינו. טהר לבנו וזכך את-נפשנו מיהירות-הבל. וחדש בקרבנו רוח נכון השואף לאמת וצדק. שלח אורך ואמתך ששונך ושלומך אל תוך בתינו ביום השבת הזה. ותשרה נא רוח קדשו עלינו כל-ימי

השכוע הבא. אנא יחד אותנו עם אהובי לבנו באהבתך הקדושה העושרת הכל.  
למען נלך תמימי דרך באמונתך ובבריתך ונמצא חן ושכל טוב בעיניך ובעיני כל-  
רואינו. אמן:

אב הרחמים נודה לך על שנתת לנו את-שבת קדשך. וההזדמנות להביע לפניך  
תודותינו ותקותינו ושאיפותנו. על ששמחתנו בעבודתך וקרבתנו לשמך הגדול.  
והראית לנו את-רחמין והסדיך חדשים לבקרים. על ששמחתנו בעולם נפלא ונהדר.  
על שחוננתנו במתנת רוח ודעה. וזכיתנו בנפשות יקרות שאהבתך היא חסנו  
ואוצרנו: ועל כלם יתברך וישתבח שמך הגדול והקדוש: אמן:

Merciful Father, we thank thee for this Sabbath day. We thank thee for  
the opportunity of uttering our praise and our gratitude, our hopes and  
our desires. We thank thee for the joy of worshipping thee, for the  
privilege of drawing near to thy holy presence. O God, thy mercies are  
new every morning. Not a day passes without leaving with us some token  
of thy lovingkindness. Thou hast given us life with all its delights. Thou  
hast placed us in a wonderful and beautiful world. Thou hast given us the  
joys of the mind and the spirit. Thou hast given us dear ones whose love is  
our stay and our treasure. For these and all our blessings we praise thy  
holy Name. Amen.

אב הרחמים מודים אנחנו לך שנתת לנו את-יום השבת הזה אשר בו נוכל  
להשיע שיר ושכחה ולהביע משאלותינו ומשאות נפשנו. שבת והודיה לך  
ששמחתנו בעבודתך וקרבתנו לשמך הגדול והראית לנו חסדיך ורחמין הרבים  
חדשים לבקרים. את-נעימות החיים נתת לנו. בעולם פלאות שמתנו. במתנות לב  
ורוח חוננתנו ותזכנו בנפשות יקרות אשר אהבתך היא אוצרנו ומעונו. ועל כלם  
יתברך וישתבח שמך הגדול והקדוש. אמן:

After the reading of the *haftarah* and before the return of the Torah  
scroll(s) to the ark in *Forms of Prayer* a series of prayers heaves in sight  
that scores a success in locution and content, in the Hebrew as well as  
the English. This sequence of prayers is entirely supplicatory in nature  
with respect to the monarchy and the empire, the bereaved, the sick, and  
"this holy congregation, together with all other holy congregations." The  
last of these, a *Mi she-Berakh* for the community, *Forms of Prayer*  
combines the Ashkenazic and Sephardic texts, and in the case of the  
latter the few phrases in Aramaic are switched over to Hebrew. This  
block of entreaties has stood firm over a half a century, with a minimum  
of any significant changes. A few of these modifications will be examined  
in some detail shortly. Beneath then is the 1931

אלהינו שבשמים באנו לפניך להתפלל בעד

Our Sovereign Lady, Queen ELIZABETH, ELIZABETH the Queen Mother, PHILIP Duke of Edinburgh, CHARLES Duke of Cornwall, and all the ROYAL FAMILY.

אנא ברכם ושמרם: תן למלכתנו וליועציה דעת ובינה לעשות מלוכה כרוך ויהי חפצם לשום צדקה ומשפט בארץ: תן בלבנו לאהבה את-ארצנו ולדרש שלומה בכל-עת ובכל-שעה: הורנו ונדע כי צדקת כל איש ואיש בתוכנו היא חכמתה לעיני העמים: מהר והביא היום אשר יקבלו כל-בשר עול מלכותך עליהם ושלום ואהבה יכוננו לנצח בעולם: אמן:

אב הרחמים חמל-נא וחוס-נא על אבות ובנים האבלים בקרבנו: נחם אותם בחסדך הגדול חזקם בתקות אלמות לחיות בנעם ברכותיך בחיי-הנצח: יקבלו בהכנעה את-מוסרך ויעשו רצונך כרצונם: אמן:

אל מלך נאמן הרופא לשבורי לב ומחבש לעצבותם שלח רפואה שלמה לחולי עמך: ידעו כלם כי זכרונם לפניך תמיד ואתה הוא מגן ומושיע לכל החוסים בך: אמן:

מי שברך אבותינו. אברהם יצחק ויעקב. הוא יברך את-כל-הקהל הקדוש הזה. עם כל-קהלות הקדש. הם ובניהם ובנותיהם וכל-אשר-להם: מלך עולמים הוא יברך אתכם. ויזכה אתכם. וישמע קול תפלתכם. ויפדה ויציל אתכם מכל-צרה וצוקה. וחסד יי יהי בסעדכם. ויגן בעדכם ויפרוש סכת שלומו עליכם. ויטע ביניכם אהבה ואחווה. שלום וריעות. יהיה אלהי אבותיכם יסף עליכם ככם אלף פעמים. ויברך אתכם כאשר דבר לכם: וכן יהי רצון ונאמר אמן:

Almighty God, we pray to thee for our Sovereign Lady, Queen Elizabeth, Elizabeth the Queen Mother, Philip Duke of Edinburgh, Charles Duke of Cornwall, and all the Royal Family. We beseech thee to bless and keep them. Grant the Queen and her counsellors wisdom to govern the Empire in accordance with thy holy will, so that it may help to set righteousness and justice in the earth. Strengthen our love for our country, our desire to serve it, our power of self-sacrifice in the things that make for its welfare. Cause us to see ever more clearly that its high place among the nations is in the keeping of all its citizens. Hasten the time, we beseech thee, when thy rule will be accepted by all mankind, and when the reign of peace and love will be established on earth. Amen.

Father of mercies, whose all-embracing love is our refuge and hope, sustain in tenderness the sorrowing hearts among us. Comfort them in the hope of union with their dear ones in eternal blessedness. Grant them faith and courage, and submission to thy chastening hand. Amen.

O God, may it please thee to send healing to those who are in pain or in anxiety. Be thou their refuge through their time of trial. Make them secure in the knowledge that they will never be forgotten by thee, for thou art the Shield of all who trust in thee. Amen.



May he who blessed our ancestors, Abraham, Isaac, and Jacob, bless this holy congregation, together with all other holy congregations, them, their children, and all that are dear to them. May the supreme King of kings be gracious unto you, and account you worthy. May he hearken to the voice of your supplications, and redeem and deliver you from all trouble and distress. May God in his mercy uphold and shield you, spread the tabernacle of peace over you, and plant among you love and brotherhood, peace and friendship. The Lord God of your fathers make you a thousand times as many as ye are, and bless you as he hath promised you. May such be the divine will, and let us say, Amen.

In the 1950s an insert containing a supplication on behalf of the State of Israel was attached to the last page of the prayerbook to be read between the paragraph concerning the queen, the royal family and the commonwealth, and the paragraphs on behalf of the ailing and the grieving.

#### PRAYER FOR THE LAND OF ISRAEL

אלהינו ואלהי אבותינו, שלח נא את ברכתך על מדינת ישראל ועל ישיבה.  
 יהי רצון מלפניך, שתדריך מנהיגי האמה ויועציה בעצה טובה, ותחכימם ותאמץ  
 בשפעת עזרתך.  
 תנה נא לעם השכן בציון להכריז ולהודיע תורת צדק ושלום לכל בריותיך; למען  
 יכירו וידעו כלם,  
 כי מציון תצא תורה ודבר ה' מירושלים. אמן.

O God and God of our fathers we ask thy blessing upon the land of Israel.

May her leaders and counsellors be guided by thy wisdom and strengthened by thy help.

May the people of Israel proclaim the message of righteousness and peace to all mankind so that out of Zion may go forth the law and thy word from Jerusalem. Amen.

Apart from those editions of *Forms of Prayer* in which A. Loewy played a major editorial role, the 1965 *Prayers for the Pilgrim Festivals* may be regarded as grammatically, idiomatically, and orthographically the most faultless to date. Hence in the set of petitions we are presently describing, the 1965 compilers emend *av ha-rah'amim hamol-na ve-hus na 'al avot u-vanim ha-avelim be-qirbenu* to a degree more precise *av ha-rah'amim hamol na ve-husah na 'al ha-avot vеха-banim ha-avelim shebe-tokhenu*. The phrase in the next prayer for those who are infirm or unwell, *yed'u khullam ki zikhronam lefanekha tamid*, the verb *'oleh* is intromitted

between *zikhronam* and *lefanekha* for clarity's sake. For some unstated reason these refinements were completely overlooked in the 1977 edition of the first volume and 1985 edition of the High Holy Day prayerbook, both of which went back to the original 1931 Hebrew wording—that is, except for the totally new prayers for Britain and Israel in the 1977 and 1985 volumes. The present *Forms of Prayer* for Sabbath and weekday worship and for the High Holy Days overhauled the semi-biblical-sounding prayers for both countries to bring them more in accord with modern-day geopolitical realities, namely: an England at the imperial reins no longer is; Great Britain functions now within a global context a good deal larger than itself and its former worldwide holdings. The prayer acknowledges that we have something more modest and, in a sense, more embracing than the profession or dream of *Pax Britannica*, Victorian- or Edwardian-style. In a similar vein the entreaty for Israel's wellbeing descends from a certain ethereal invincibility to the interminably stubborn fact of physical insecurity, hostility without, and division within. The language in the prayers for these two nations is nowhere near as stately, classical, or assured as in the antecedent versions. Instead the Hebrew idiom is clearly Israeli and the mindset obviously contemporary and guarded. Two fleeting cases of cacography failed to catch the attention of the proofreaders: *יְהוּדִי* and *אֲמִיּוֹתִי* are spelled simultaneously using the *ketav malé* and the *ketav haser*—a pesky redundancy.

אלהינו שמלכותו מלכות כל-עולמים יכרך

Our Sovereign Lady, Queen Elizabeth,  
and all the Royal Family, her advisers and her counsellors.

יתן לנו כח למלא חובתנו באהבה. כך שצדק ונדיבות ישררו בארצנו. יהי שלום בלבבנו. אנשי-קהלות-המלכות יתודעו בהכרה הדדית. יהיו מאחדים באהבת-הטוב ומאלימות וריב ירחקו. עם כל-אמות-העולם יחדיו נשאף לשלום ולצדקה. ובשלום נחיה אנו ובנינו. אז תזכה מלכותנו לכבוד אמיתי ולגדלה לקראת הגאולה ולהקמת-מלכות-השמים על-הארץ. אמן:

אלהינו ואלהי אבותינו שלח-נא ברכתך על-מדינת-ישראל ועל-כל-יושביה. שלח-נא אורך ואמתתך למנהיגי-העם והדריכם בחכמה ובתבונה כדי שישורו שלום בגבולותיה ושלום בביתה. רוח-אחוה והבנה הדדית תרפא כל-פצע וחבורה. תקות-עמה ועבודת-בניה תגשמה את-חזון-הנביאים: כי מציון תצא תורה ודבר-יהוה מירושלים. אמן:

May He whose kingdom is an everlasting kingdom bless

Our Sovereign Lady, Queen Elizabeth,  
and all the Royal Family, her advisers and her counsellors.

May He give His wisdom to the government of this country, to all who lead it and to all who have responsibility for its safety and its welfare. May He give us all the strength to do our duty, and the love to do it well, so that justice and kindness may dwell in our land. May His peace be in our hearts, so that every community of our nation may meet in understanding and respect, united by love of goodness, and keeping far from violence and strife. Together may we work for peace and justice among all nations, and may we and our children live in peace. So may this kingdom find its honour and greatness in the work of redemption, and the building of God's kingdom here on earth. May this be His will. Amen.

Our God and God of our fathers, we ask Your blessing upon the State of Israel and all who dwell in it. Send Your light and Your truth to the leaders of the people, and guide them with wisdom and understanding, so that peace may reign on its borders and tranquillity in its homes. May the spirit of friendship and understanding remove all fears and heal all wounds. There, may mercy and truth come together for the good of all mankind, so that Your promise is fulfilled: "for Torah shall come out of Zion and the word of the Lord from Jerusalem." Amen.

To return to the sequence of all the prayers above, the arrangement is unusual and not what one would be accustomed to seeing in an Orthodox *Siddur*—or Marks's *Forms of Prayer* for that matter.<sup>27</sup> Whence this unexpected run of petitions hereabouts? To be sure, the practice of praying for the welfare of the community and the country is a well-established one; but wherefore the special mention of the mourners and the poor in health? A couple of possibilities might be considered and perhaps even be viewed as reinforcing one another. The Sephardim have long been in the habit of reciting at this point during the service the *Hashkavah* to memorialize the departed,<sup>28</sup> a practice which could easily lend itself to invoking God to send consolation to the bereaved. Here in the same vicinity individual *Mi she-Berakh* prayers of various kinds might be offered for one reason or another. Since neither the *Hashkavah* nor the *Mi she-Berakh* was ever really a part of the British Reform liturgy in this context, an alternative explanation seems not altogether out of place. In the liturgy of the Anglican or the Protestant Episcopal Church, after the readings from Scripture, the Creed, and the sermon,

27. Marks and Loewy substantially retained just the Sephardic *Ha-Noten Teshu'ah* for the government and *Mi she-Berakh* for the congregation.

28. It is here also, according to the Eastern European *minhag*, that *Yizkor* is said on behalf of the departed on the concluding day of the Pilgrimage Festivals and on Yom Kippur.

the pattern is to offer up—the reader is here asked to take special note of the order—an intercession called “the Prayers of the People” (“Let us pray for the whole state of Christ’s Church and the world”), which would include, according to the rubrics of the *American Book of Common Prayer* (1977):

Prayer is offered with intercession for  
 The Universal Church, its members, and its missions  
 The Nation and all in authority  
 The welfare of the world  
 The concerns of the community  
 Those who suffer and those in any trouble  
 The departed (with commemoration of a saint when appropriate).

With modifications, of course, a similar configuration is visible in *Forms of Prayer*, a key difference (apart from the entreaty on behalf of all Christendom) being that for the latter the sermon would be delivered *after* the scriptural readings, succeeding the return of the scroll to the ark.

The *Book of Common Prayer* worked on the British Jewish Reformers in another way still, viz. inducing them to give entree to a major portion of the Psalter, thereby occupying as much as half the prayerbook. Within *Forms of Prayers* the psalms appear in an appendix, thus permitting a wider range of choice than is usually on hand in a traditional *Siddur*. It must be remarked that there is something special about having Israel’s first prayerbook (or hymnal, as others would have it), the *Psalms*, in a *Siddur*. Admitting the majority of psalms parallels Archbishop Cranmer’s deployment of all 150 of them for the initial edition (1549; 1552) of the *Book of Common Prayer*. The creators of the 1931 *Forms of Prayer* could well have thought 1) it sadly ironic that a daughter faith would be at home in the very psalmody the scope and richness of which the posterity of the original composers had an awareness only in a limited, peripheral way; and 2) it might add to the cultivation of the spirit and abate the monotony by exposing the Jewish worshiper to the full gamut of literary skill and religious emotion within the compass of the book of *Tehillim*. *Forms of Prayer* chose to adopt the method only sparsely followed in Jewish prayerbooks up to the 1930s, that of rendering all the Hebrew psalms in verse form, enhancing the worshiper’s esteem for a religious poetry in longest use. The editors of the 1977 revision went further apace in reinstating more of the psalms, translating afresh all of the ones included, and signally recapturing the directness, passion, and poignancy of the original. Only the

current Festival and High Holy Day volumes make a special effort of laying down which psalms are to be read and when.<sup>29</sup>

The next prayerbook to come into being is *Forms of Prayer: Evening Prayers* (1952) for daily evening services at the West London Synagogue and other member congregations in the Association of Synagogues in Great Britain (since renamed Reform Synagogues of Great Britain), and for the house of mourning. The text is fundamentally the 1931 liturgy with a few pregnant additions, such as a service for the Outgoing of the Sabbath, including *Havdalah* with wine, spices, and candle<sup>30</sup> and an adaptation of the benediction after the reading of the *Megillah* on Purim (in addition to the three before, which had already been resuscitated in the 1931 edition). The phrases calling for revenge are blue-penciled and lines from the end of the poem after the closing *berakhah*, "*Shoshanat Ya'aqov*"—"Thou hast been our help forever and our hope in all generations. They that trust thee shall never be confounded nor put to shame"—are embodied in the blessing itself. Perhaps the most noteworthy feature in *Evening Prayers* is the provision of an unstrained and sound Hebrew translation of a memorial service Reinhart composed in English for the 1931 edition.<sup>31</sup> Medieval phrases crop up, like *'illat-reshit le-khol nimza* ("Thou Source of all being") as well as a modification of a line in the Song of Songs (8:6): *'azzah mi-mavet ahavah ve-emet gaverah mi-sheol*.

### הזכרת נשמות

ענה עני שפל כל-השפלים. ושא חטא מקבל התפלות: והארך-נא ברחמיך  
שנותיו. וצוה כל-שאלותיו למלאות: והאל המקבל התפלות. שמע קולי אשר ישמע  
בקולות:

29. *Prayers for the Pilgrim Festivals*, for instance, prescribes the psalms to be used on each of the *Shalosh Regalim*: for the eve of a holiday on the First Day of Passover it is Ps. 113; the Seventh Day, Ps. 148; on Pentecost Ps. 19; the First Day of Tabernacles, Ps. 15; on the Eighth Day of Solemn Assembly, Ps. 67; then on all of them, with the exception of the First Day of Passover, Ps. 122. During the *Pesukei de-Zimrah* of the morning of the Festival the following are read: the First Day of Passover, Ps. 105:1–15, 23–27, 37–45; the Seventh Day of Passover, Ps. 33 or 34; Pentecost, Ps. 19; Tabernacles, Ps. 100 or 96; Eighth Day of Solemn Assembly, Ps. 98 or 146.

30. Marks had a *Havdalah*, albeit without wine, spices, and flame.

31. Cf. S. Singer, *Authorized Daily Prayer Book* (London: Eyre and Spottiswoode Limited, 1962), pp. 436 (bottom)–437; *Sabbath and Festival Prayer Book* (The Rabbinical Assembly of America and the United Synagogue of America, 1946), p. 224; Ben Zion Bokser, *The Prayer Book: Weekday, Sabbath and Festival* (New York: The Hebrew Publishing Company, 1957), p. 258 (beginning with *Av ha-Rahamim*).

י' אלהי-העולמים. עלת-ראשית לכל-נמצא ומקור-החיים. מה-נאמר לפניך הראה ויודע הכל: בחכמתך כוננת תבל: ובאהבתך תכלכל את כל-ברואיך: אין-לנו בלתי-אם להכיר ולהודות כי אתה כל-יכל. לקבל ברב-תודה את כל-טובתיך. ולהחזיר לך לפי משפט צדקך את אשר בא לנו מידך:

י' אלהים. האר-נא לנו באור-פניך בהאספנו בהיכל קדשך כלב שבור ובהתאבלנו על מות \_\_\_\_\_ אשר אספת את (נפשו) (נפשה) אליך: רצה-נא ברחמיך הרבים את- (חייו) (חייה) עלי-אדמות אחרי בא קצם: ובחמלתך הגדולה תן (לנשמתו) (לנשמתה) היקרה לנו מחסה תחת כסא כבודך:

מורים אנחנו לך על כל-הטוב והנעלה אשר הענקת (לו) (לה) (בחייו) (בחייה): הערה-נא עלינו (למענו) (למענה) מאורך ומעוזך: עזרנו-נא להקדיש את-אבלנו לעבודתך באהבה:

י' אלהי-העולם. היה-נא בעזרנו למען נוסיף דעת ונכינה כי עת ומקום לא יכילו את כל-הנמצאים: אמנם קצרו עינינו מראות. אך למדנו-נא להשכיל בינה כי נשמת (הנפטר) (הנפטרה) (היקר) (היקרה) לנו לא נכרתה מן-החיים: עזה ממות אהבה ואמת גברה משאול: וכשם שאנחנו מתיחדים בשעה קדושה זאת (עמו) (עמה) באהבה ובזכור (מעשיו) (מעשיה) הטובים כן יהי רצון מלפניך כי נעלה מעלה על כנפי-האמונה ונוכח לחזות חיי-אלמות:

י' אלהי-עזנו. עזרנו-נא ברפיונו: נחמנו כיגוננו: הורנו דרך במבוכתנו: בלעדיך חיינו הם אין ואפס. ועמך מלא-חיים לעדי-ער: אלהי-הרוחות וצור-העולמים. חמכנו-נא כי כך בטחנו:

יהי לרצון אמרי-פי והגיון-לבי לפניך י' צורי וגאלי:

#### MEMORIAL SERVICE

Answer the frail and humble worshipper, and forgive his sin, O thou, who hearest prayer! Prolong his years in thy mercy, and grant him the fulfilment of all his petitions. O God, who hearest prayer, hearken to my voice, thou who hearkenest to every voice.

O Lord God, thou Source of all being and Fountain of life, what can we say unto thee who seest and knowest all? In thy wisdom thou didst establish the universe, and in thy love thou dost provide for thy creatures. What can we do, but acknowledge thine omnipotence, and accept with gratitude thy gifts; and, in accordance with thy decrees, give back to thee thine own.

O Lord God, shed the light of thy presence upon us as we gather here with hearts bowed down by the loss of ———, whom thou hast taken to thyself. Accept thou in thy great mercy the earthly life which now is ended, and shelter with thy tender care this soul that is so precious to our hearts.

We thank thee for all that was gentle and noble in (his) (her) life. Through (his) (her) name inspire thou us with strength and light. Help us to consecrate our very grief to acts of service and of love.

Help us to realise more and more, O thou everlasting God, that time and space are not the measure of all things. Though our eyes do not see, yet do thou teach us to understand that the soul of our dear one is not cut off. Love does not die, and truth is mightier than the grave. Even as our affection and the remembrance of the good (he) (she) wrought unite us with (him) (her) in this holy hour, so on the wings of faith may we be lifted to the vision of the life that knows no death.

O God of our strength, in our weakness help us; in our sorrow comfort us; in our perplexity guide us. Without thee our lives are nothing; with thee is fulness of life for evermore. O infinite Spirit, uphold us, for we put our trust in thee.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Rock and my Redeemer.

Beyond question the influx of German Liberal rabbis, with their classical training and schooling in *Wissenschaft des Judentums*, during the thirties and forties had a hand in raising the quality of the Hebrew both in *Evening Prayers* and *Prayers for the Pilgrim Festivals*, the latter of which we turn to now.

Drawing upon the scholarly studies in Jewish liturgy (one need only mention the seminal labors of Ismar Elbogen), the aforementioned Festival volume (Hebrew title: *Maḥzor le-Shalosh Regalim*), printed in Amsterdam and Tel Aviv and issued in 1965, appears less idiosyncratic textually than the 1931 volume. Several prayers jettisoned in times past are restored, notably, a full *Qedushah*,<sup>32</sup> the *Haqqafot* during *Simḥat Torah*, *Havdalah* during the *Qiddush* on the eve of a Festival coinciding with the Outgoing of the Sabbath, and the placement of all of the morning psalms between *Barukh she-Amar* and *Nishmat*.<sup>33</sup> Nevertheless a twofold operational purpose of the Festival prayerbook has been 1) to bring about an up-to-date and more palatable translation and 2) to ensure the grammatical and orthographic precision of the Hebrew text throughout. The Hebrew text is equipped with aids to correct pronunciation, symbols to indicate which syllable was to be stressed and show when the *qamaz* was to be sounded as a short 'o'. This phonetic aspect

32. Bruno Italiener, "The Musaf-Kedushah," *Hebrew Union College Annual*, XXVI (1955), 413–424; Gerhard Graf, "The Influence of German Rabbis on British Reform Judaism," *Reform Judaism: Essays on Reform Judaism in Britain*, ed. Dow Marmur (Oxford: The Reform Synagogues of Great Britain, 1973), pp. 154–159.

33. The editors of the 1977 *Forms of Prayer* for Sabbath, weekday, and occasional use and the 1985 one for the High Holy Days have, however, come pretty much to ignore the boundaries between the *Birkhot ha-Shaḥar* and the *Pesukei de-Zimrah*.

was, by the way, discontinued in succeeding volumes of *Forms of Prayer*, no doubt because of the extra pains involved for later publishers, English and American. Aside from these adjuncts, the Festival prayer-book contains three new prayers, two short and one long, appearing in Hebrew that merit our attention. Following the benediction upon kindling the Festival (and Sabbath) lights in the home is a new invocation with light as its central motif. God is invoked as the light of the world, with a couple of apposite scriptural phrases (Ps. 36:10 and Is. 35:10)<sup>34</sup> incorporated:

אל שדי, אור-העולם, ברכנו בברכה שלמה מלפניך. רצה-נא בנו והאר את-  
עינינו באורך ובאמתך, כמו שהדלקנו לפניך את-נרות [השבת ו]החג, והשכן  
בנאותינו רוח אמונים ואהבה; הדריכנו באור פניך, ובאורך נראה אור. שלח-נא  
את-ברכתך לכל-בית בישראל ובעולם כלו ותן שלום ושמחת עולם על ראשם.  
אמן.

Almighty God, who art the light of the world, grant us Thy heavenly blessing. May the radiance of these lights, kindled in honour of this [*Sabbath and*] Festival, illumine our hearts, and brighten our home with the spirit of faith and love. Let the light of thy Presence guide us, for in Thy light do we see light. Bless also with Thy spirit the homes of all Israel and all mankind, that happiness and peace may ever abide in them. Amen.

Then, the single *Hosha'na* for *Sukkot* is once more reconstituted to highlight the historically reminiscent flavor of the traditional *Hosha'not* and make more obvious use of the antiphonal *ken hosha'na*. The final biblicalist *Hoshi'ah et Ammekha* is of course the standard one found in Ashkenazic and Sephardic rites.

O Lord, save us, we beseech Thee.

As Thou from the flood of waters Noah didst save,  
And a resting place in the Ark for him ensure,  
So save Thou us.

As Thou in his wars with kings Abraham didst save,  
And then with him an everlasting covenant make,  
So save Thou us.

As Thou Jacob from Laban of Aram didst save,  
And declare: 'Thy children also shall bear My name,'  
So save Thou us.

34. Happily, this prayer is preserved, though minimally adjusted for Shabbat, in the 1977 volume, with the addition of a nice modern *kavvanah* before the domestic Sabbath Eve celebration.



As Thou our fathers in times of trouble didst save,  
For Thou hast upon us Thy divine name invoked,  
So save Thou us.

Help Thy people and bless Thine inheritance; and tend and sustain them for ever. And let these my words, wherewith I have entreated the Lord, be nigh unto the Lord our God day and night, that He may uphold the cause of His servant, and the cause of His people Israel, day by day; that all the peoples of the earth may know that the Lord He is God; there is none else.

אני והו, הושיעה נא.  
כהושעת ממי מכול את-נח, וימצא כתבה מנוח,  
כן הושע נא.  
כהושעת אברהם עם המלכים, בהלחמו, וכרת ברית עמו,  
כן הושע נא.  
כהושעת יעקב מיד לבן הארמי, ותאמר: גם בניך יקראו בשמי,  
כן הושע נא.  
כהושעת את-אבותינו בכל-עת צרה, כי שמך עלינו נקרא,  
כן הושע נא.

אני והו, הושיעה נא.  
הושיעה את-עמך וברך את-נחלתך, ורעם ונשאם עד עולם. ויהיו דברי אלה, אשר התחננתי לפני יי, קרבים אל-יי אלהינו יומם ולילה, לעשות משפט עבדו ומשפט עמו ישראל דבר-יום ביומו; למען דעת כל-ימי הארץ, כי יי הוא האלהים, אין עוד.

All that remains then of the Marks-Loewy re-creation is the substitution of the preamble *hosha' na; le-ma'ankha eloheynu, hosha' na* with

הושע נא, הושע נא.  
למענך, אם לא למעננו, הושע נא.

Save us, we beseech Thee,  
Save us, we beseech Thee.  
For Thy sake, if not for ours, save us, we beseech Thee.

The most extensive case of hebraization in the entirety of *Prayers for the Pilgrim Festivals* is that of the expansive memorial prayer during the *Hazkarat Neshamot* just after the Yizkor prayer itself. The English text appeared for the first time as one of several inserts pasted in the 1958 reprint of the seventh edition of *Forms of Prayer: Prayers for the Day of Atonement*. From the contents, the drift, and the style, my guess would

be that its composer was none other than Reinhart himself. As might be expected, the prayer breathes a lofty idealism and warm spirituality, blending the particular with the universal. Eloquent and moving as the English is—a Friedrich von Hügel or an Evelyn Underhill would assuredly have felt very much at home with it and what it imparts—the Hebrew is undeniably classical with many a biblical and liturgical phrasing. While a fairly faithful rendering of the original, the Hebrew hardly ever deserts its own intrinsic dynamic. On the whole, the Hebrew prayer hits its mark as only a small few of the others in all the editions of *Forms of Prayer* over the last century and a half.

אלהינו ואלהי אבותינו, באהבתך אלינו נתת לנו חיים. אל חי וקים לעולם ועד, עומדים אנו לפניך בשעה זו בזכרנו את-נשמות כל-אלה היקרים, הנאהבים והנאמנים שהלכו ממנו לחיי עולם. זוכרים אנו לפניך גם את-כל-חכמי אמות העולם ומנהיגיהם שהורו אותם את-הדרך אשר ילכו בה.

זוכרים אנחנו כיום את-גבורי ישראל וקדושי שקדשו שמך ברכים ואף נזכור את חסידי אמות-העולם — עדים נאמנים לרוח קדשך השוכנת בקרבנו. אבינו שבשמים, בשעת הזכרת נשמות זו, מודים אנחנו לך על-כל-אלה שעזרו בחייהם להביא שלום וברכה לדור ודור, ובמותם קדשו את-שמך הגדול בעולם. ומצדיקי הרכים הללו כוהר הכוכבים יזהירו.

אל מלא רחמים, זוכרים אנחנו לפניך את-כל-היקרים לנפשנו: אם, אב, אשה, בעל, בן, בת וידיד של כל-אחד ואחד ממנו; נפשנו תשתוחח ותהמה במקדש קט זה, בזכרנו לפניך את-שמותם ואת-מדותיהם הטובות. זכותם תגן עלינו וצדקתם תאיר את-דרכנו ותדריכנו לשמור פקודיך ונצליח להשכין בתוכנו מגמת חיים טובים וישרים.

אלהינו ואלהי אבותינו, עזרנו נא וחזקנו להיותנו ראויים לעמוד לפניך ולקים מה שהבטחנו ללכת בדרך טובים וישרים, ותוחלת מחמדי נפשנו שהלכו לעולמם לא תכזב.

אנא האל, בזכרנו את-כל-היקרים האלה נמצא נא תנחומים ובהגותנו במדותיהם הטובות וחייהם המסורים נכירה נא ונדעה את-כל-הטובות שהיטיבו עמנו.

אב הרחמים, אמן נא את-רוחנו הנכאה להבין את-גזרתך שגזרת על כל-בריותיך בכוא קצם; תן ברוחנו להבין שמך-דבר של סוד-המות הגדול והנעלם מתבונת כל-חי. חנונו מאתך בינה ובאמונתנו נתחזק להדות ולהלל את-שמך הגדול. אמן.

O Lord our God, through whose love we have our being, and in whose presence is eternal life, in this solemn hour we remember before Thee all those whose lives in this world claim our love and affection, admiration, respect and gratitude, and whom Thou hast now taken to eternity.

We recall the great of mankind who in signal measure have pointed the way as leaders of men and nations. We think of the heroes and the martyrs, especially of the house of Israel, but also of all the families of the earth, the witnesses to Thy holy spirit in the world.

O Lord, in this hour of remembrance, we thank Thee for all those who have contributed to the peace and blessing of future generations, and whose passing to eternity glorifies Thy holy name. May their names shine as the stars in heaven for ever and ever.

O merciful Father, we recall before Thee, each one of us, those who are nearest and dearest to us: mother, father, wife, husband, son, daughter, friend. In the quiet of the sanctuary, the names and the qualities of them all are counted over with tender longing. Each capacity, each merit, and each grace shines before us now as a crown to a treasured name and as an incentive to rich and noble living.

O Thou, God of our fathers, help us to be worthy of our finest memories and true to our highest resolves to emulate noble examples and to fulfil the hopes of our dear departed ones.

May memories, though poignant, provide us with some comfort. May the contemplation of their personalities, which renews our knowledge of their lives, heighten our sense of the blessings they have bestowed upon us.

May the voice of reason speak to our troubled spirits of the essential place of death in the scheme of life. May the light of faith pierce the shadows that enfold us. May we be wise enough to sense the overmastering mystery which no human mind can penetrate. With a little understanding, and with growing faith, may we be strengthened to glorify Thy name. Amen.

Our next prayerbook to come out, in 1974, under the auspices of the Reform Synagogues of Great Britain, is the *Funeral Service* (Hebrew title: *Zidduq ha-Din*), which has all of the liturgical passages, old and new, in Hebrew and in English, except for a prayer at the reading of the inscription during the "Consecration of Memorial," or, in American parlance, the unveiling. From beginning to end the English has advanced beyond the liturgical style in any way redolent of the Elizabethan or Victorian mode. It is spare, unaffected, vigorous, and no less affecting; and it set the pattern for the 1977 edition of "the daily, Sabbath, and occasional" prayerbook and the 1985 High Holy Day one. Even so, one may have his or her doubts as to whether the same could be said of the Hebrew. Laudable as the effort is to translate all Jewish prayer of whatever tongue into the historical language of the Jewish people, the outcome in *Funeral Service* is, by ill luck, pedestrian and flat. During the obsequies, preparatory to the Mourner's Kaddish, a selection of four new prayers for the deceased materializes. They do reveal British

Reform's deep-seated theological orientation and commitment: in every one of the new-minted prayers, let alone the traditional ones, the undisguised belief in life beyond the grave is affirmed. As for the Hebrew, a comparison between the old and new versions of the first prayer (the only one, by the way, to have a patrimony in previous editions of *Forms of Prayer*, and a long one at that) will suffice. Making its debut in the 1841 edition, the prototype of the prayer was meant to be said by the minister on the Sabbath subsequent to the funeral in place of the expected Sephardic *Hashkavah*. The prayer is infused in biblical idiom, its phrases distilled from the Hebrew Bible and deftly strung together.

יי אלהינו אשר בידך נפש כל חי ורוח כל בשר איש. לך עינינו מיחלות אם בדמעות  
אם בשמחות. כי לעולם לא תכלא רחמין ממנו. חסדך ואמתך תמיד יצונו: גם  
כי נלך בגיא צלמות לא נירא רע. כי אתה עמנו שבטך ומשענתך המה ינחמונו: אתה  
יי נהלת את עבדך (פלוני) אמתך (פלוני) למנוחת חיי העולמים. עשה עמו (עמה) כרב  
חסדך. ותן חלקו (חלקה) בחיים וגורלו (וגורלה) בנעימים. והסתירהו (והסתירה)  
בצל כנפך לחזות בנועם פניך ולהתענג ברכ טובך אשר צפנת ליראיך: ויהי נא זכר  
שמו (שמה) לברכה ולמשיב נפש לאבליו (לאבליה) ויכין לכם להחזיק באמונה  
וללכת בארח צדקה ומשפט ומישרים. ואתה יי הבט וראה מרת נפשם והאר חשכם  
ושלם נחומים להם ולכל אבלי ישראל. אמן:

לא יבא עוד שמשך וירחך לא יאסף. כי יי יהיה לך לאור עולם ושלמו ימי אבלך:  
ונאמר. כאיש אשר אמו תנחמו. כן אנכי אנחמכם ובירושלם תנחמו:

O Eternal God, in whose hand is the soul of all living and the spirit of all flesh, to thee we direct our eyes, whether in grief or in joy; for thou dost never withdraw thy tender mercies from us, but dost continually sustain us with thy grace and thy truth. Though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us, thy rod and thy staff will be our consolation. Thou, O Lord, hast been pleased to lead thy servant (N. N.) to the rest of everlasting life; act we beseech thee towards him (her) according to thine infinite mercy, and grant that his (her) portion may be in life everlasting. Protect him (her) under the shadow of thy wings, so that he (she) may behold the radiance of thy countenance, and exult in the plenitude of thy goodness which thou has treasured up for those who fear thee. And do thou also grant that the remembrance of his (her) name may prove a blessing and a comfort to those who mourn for him (her): may it incline their hearts to remain firm in their faith, and to walk in the path of Piety, Justice and Virtue. Deign, O Lord, to regard those who are sorrowing, and to consider their grief of spirit; cheer their darkness, and bring consolation to them and to every mourner in Israel. Amen.

לא יבא עוד Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended; and it is said, As one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted.

The closing sentences are drawn from Isaiah 60:20 and 66:13 respectively. Marks doubtless derived the idea of tapping these Isaianic verses from the *Hashkavah*, where they are spoken to the bereaved at the end of the mourning period. In the 1931 edition the prayer is moved to the funeral service itself with meager verbal alterations.<sup>35</sup> The Reconstructionist *Sabbath Prayer Book* picked it up, as the rubric has it, "to be said in behalf of mourners on the Sabbath following their bereavement" in the synagogue right before the Mourner's Kaddish.<sup>36</sup> It could well be that for the compilers of *Zidduq ha-Din* the long-lived and magnificent version by Marks was loaded with too many ornamental flourishes for their taste. All the same, to the liturgically attuned ear, the present adjustment in *Funeral Service* falls far short of the original.

אלהי העולמים, בידך נשמת כל-חי ורוח כל-בריה. אנו פונים אליך כיגון ובשמחה כי עמנו חסדך לעולם, ואהבתך ואמיתך סועדים אותנו בכל-עת ועת. גם כי נלך בגיא צלמות לא נירא רע כי אתה עמדנו שבטך ומשענתך המה ינחמונו. יהוה אלהינו לקחת מאתנו את- . . . . וברחמך תקח אתה לחיי עולם. יהי זכרון חייה וזכרון פעליה לברכה ולנחמה לכל-המתאבלים עליה. זכרון זה יאמץ ויחזק אתם להמשיך בחיי יום יום ולהאמין כך בלבכם.

אלהי הרחמים תהי לעזרה לכל-האבלים, ונחמם כיגונם. האר חשכתם ונחמם בצערם. שנאמר: כאיש אשר אמו תנחמו אנכי אנחמכם. לא יבוא עוד שמשך וירחך לא יאסף כי יהוה יהיה-לך לאור עולם ושלמו ימי אבלך.

Eternal God, in Your hands are the souls of the living and the spirits of all creatures. We turn to You in grief as well as in joy, for Your mercy is always with us, and Your love and truth support us at all times. Though we walk through the valley of the shadow of death, we fear no harm, for You are beside us; Your rod and staff they comfort us. Lord, You have taken from us. . . . In Your mercy bear her to life everlasting.

35. *Li-menuhat hayyey ha-'olamim* makes way for a not so high-flown *el beyt ('olamo) ('olamah)*; the lovely *ve-hastirehu (ve-hastireha) be-zel kenafekha la-hazot be-no'am panekha u-le-hit'anneg be-rov tuvekha asher zafanta li-yre-ekha* is unfortunately plucked out; *la-aveley vanekha* fills in for *la-aveley yisrael*; and the two concluding verses from Isaiah are reversed, and *uvi-yrushalayim tenuhamu* is dropped.

36. The Reconstructionist editors excised *ule-khol aveley vanekha* from the clause *ve-shallem nihumim lahem ule-khol aveley vanekha*.

May the memory of her life and her good deeds bring blessing and comfort to those who mourn for her. May it give them the courage and strength to continue bravely in their daily life, trusting You in their hearts.

God of mercy, help those who mourn, and comfort them in their grief. Lighten their darkness, and console them in their sorrow. It is said: "As a mother comforts her child so will I Myself comfort you. Never again shall your sun set, nor your moon withdraw its light, because the Lord shall be your everlasting light, and the days of your mourning shall be ended."

Unhappily, a like prosaicism preys on the other three preludes to the concluding Kaddish.

Three years later *Forms of Prayer* was subjected to a major facelift. There is no question all that went into this considerable and commendable undertaking deserves a separate full-scale treatment. The editors held fast to much of the 1931 edition, fanned out in different directions, and brought forth much that is unexampled. They loyally followed in the footsteps of those who went before them, as in providing ten new prayers with which to commence Sabbath worship, four for Friday evening and six for Saturday morning. The prayers are neither repeats of the ones in the 1931 edition nor of the Reconstructionist adaptations: in the 1977 rite they are brand new. The second selection for Shabbat Eve, however, is a simplified and slightly expanded rewording of the single introductory prayer for the same spot in the 1931 prayerbook.

רבון־הרחמים ומקור־הברכות. שעה־נא לתפלותינו בליל־שבת זה: ענג־השבת  
בא לאחר ששת־ימי־המעשה ולבותינו המטרדים מגיעים אל־שלותם ואל־מנוחתם:  
בתפלות ובהודיות נבקשך לקדש עלינו את־היום הזה: מחה פשעינו ברחמך וחזק  
מעשינו לטובה: טהר לבנו מהאנכיות ותן בלבנו לשאוף ליפה ולאמת: האר את־  
החשך השרוי בתוכנו וברך את־בחינו ואת־כל־אוהבינו: אז נבטח בעזרתך ונשמור  
בריתך לעולם:

לא עלינו לבד תבוא ברכת־שבת זו כי־אם על־כל־ברואי־עולם כי בנתנו  
ישבע רצוננו בשרתנו נשתחרר חרות־אמת. ובברכנו אחרים נתברך: בנו תתקים  
אמרתך ונברכו בך כל־משפחות־האדמה. אמן:

Creator of mercy and of blessings, be present in our prayers this Sabbath eve. Sabbath joy follows the working week, and our troubled minds find their comfort and rest. With prayers and thanks we turn to You to make this day holy. Wipe away our sins in Your mercy, and strengthen our work for good. Cleanse us from selfishness, and give us new longing for all that is good and true. Enlighten the darkness that lies within us, and bring a blessing to our homes and to those we love. So may we keep Your covenant forever, for Your help is sure.

May the blessing of this Sabbath come not for ourselves alone but for all. For it is in giving that we find contentment, in serving that we find our true freedom, and in blessing others that we ourselves are blessed. Through us may the promise be fulfilled "and all the families of the world shall bless themselves by You." Amen.

The third piece too is a lovely mood-setting one in preparation for the Sabbath.

רבון-כל-המעשים המשלתנו בעולמך לעבדו לשמרו וליהנות ממנו. בששת-ימי-  
המעשה אנו אומרים ובונים. מחברים את-חשבון-עמלנו האמיתי והמדמה.  
מעבירים את-יתרת-הצלחתנו ואת-מחירה:  
אך בזה יום-השבת המציא לנו מנוחה:  
בששת-ימי-המעשה אם אנו יגעים או רצוצים תחת-נטל-החיים. אם נתחזה  
כענקים או נכאיב לאחרים. אין לנו רגע להרהר ולא פנאי להכיר במה שצריכים  
אנו להיות באמת:  
אך בזה יום-השבת המציא לנו הפוגה:  
בששת-ימי-המעשה אנו קרועים בין-תאותנו אנו ובין-צרכיהם הדחופים של-  
אחרים. בין-הטפלות הנשמעת באזנינו ובין-תפלת-נפשנו שבדממה דקה:  
אך בזה יום-השבת המציא לנו הבנה ושלוש:  
עזר לנו יי' להוסיף לקחי-המנוחה וההפוגה ההבנה והשלוש לששת-ימי-המעשה  
הבאים ולכל-ימי-מעשה-ידינו למען נתברך בכל-חינו. אמן:

Lord of all creation, You have made us the masters of Your world, to tend it, to serve it, and to enjoy it. For six days we measure and we build, we count and carry the real and the imagined burdens of our task, the success we earn and the price we pay.

On this, the Sabbath day, give us rest.

For six days, if we are weary or bruised by the world, if we think ourselves giants or cause others pain, there is never a moment to pause, and know what we should really be.

On this, the Sabbath day, give us time.

For six days we are torn between our private greed and the urgent needs of others, between the foolish noises in our ears and the silent prayer of our soul.

On this, the Sabbath day, give us understanding and peace.

Help us, Lord, to carry these lessons, of rest and time, of understanding and peace, into the six days that lie ahead, to bless us in the working days of our lives. Amen.

The preliminary prayers on Saturday morning are each assigned to six different services, each revolving on a distinct theme. The prayers, songs, and readings that lead the way to the *Shema* and its attendant benedictions (*Qeriat Shema' u-Virkhoteha*) and among the pieces associated

with the *Birkhot ha-Shahar* and *Pesugey de-Zimrah* (=the Sephardic *Zemirot*) are for the most part aimed at spotlighting a given theme; so is the excerpt from the Bible *before* the Taking Out of the Torah. To illustrate, Sabbath Service III comes under the heading of “the Future.” The preludial prayer after *Mah Tov*—the latter has been a fixture in every Sabbath and Festival service since 1931 edition—is Shaul Tchernichowsky’s sparkling, winsome and basically anthropocentric, or “humanistic,” “*Sahaqi, sahaqi*” ( You may laugh, laugh at all the dreams”); and later on the appointed reading (preceded, in somewhat unconventional fashion, by the blessing *la-’asoq be-divrey torah*) taken from Maimonides’ well-known portrayal of the messianic era in his *Mishneh Torah*.<sup>37</sup> As alternatives to the traditional second and third paragraphs of the *Shema*’ (Deut. 11:13–21; Nu. 15:37–41) readings from 1) Isaiah 55 and 56 (selected verses) and 2) Jeremiah 31:30–33 are appropriated to fit the central theme of the service. The scriptural extract read just before the Torah scroll is taken out of the ark is one that topically needs no explanation, the eschatological Micah 4:1–4. As for the prefatory prayer itself right after *Mah Tov*, it is couched, innovatively, in the form of a *berakhah*:

” מודים אנחנו לך על שטפחת בנו תקוה. עזנו היא בעת-צרה: למרות-  
העול שבזמננו. האכזריות והמלחמות. נצפה לעולם שכלו שלום ושבו יגמלו חסדים  
ואין מחיר: כל-עברה מעכבתו וכל-מצוה מקרבתו: נהיה-נא עדיך ויברכנו  
דורות עתידים לבוא:  
תן בלבנו להתפלל ולקוות לעבוד ולזכות לבוא היום הנרמז על-יד-נביאך וזרח  
שמש צדקה ומרפא בכנפיה לכל-בריותיך. ברוך אתה יי מקוה-ישראל. אמן:

Lord, we thank You for Your gift of hope, our strength in times of trouble. Beyond the injustice of our time, its cruelty and its wars, we look forward to a world at peace when men deal kindly with each other, and no-one is afraid. Every bad deed delays its coming, every good one brings it nearer. May our lives be Your witness, so that future generations bless us. May the day come, as the prophet taught, when “the sun of righteousness will rise with healing in its wings.” Help us to pray for it, to wait for it, to work for it and to be worthy of it. Blessed are You Lord, the hope of Israel. Amen.

In keeping with the prayer after the lighting of the candles on the eve of a Sabbath or Festival quoted above,<sup>38</sup> an engaging *kavvanah* having

37. *Hilkhot Melakhim* 12:4–5.

38. Cf. the meditation after the parental blessing in Joseph H. Hertz, *The Authorized Daily Prayer Book with Commentary, Introductions and Notes*, rev. ed. (New York: Bloch



as its repeated figure light starts the entire Sabbath home ceremony. It begins typically in the manner of many a kabbalistic meditation: *hineni mukhan u-mezumman* ("Behold I am ready and prepared to fulfill the command of my Creator . . .") and modulates into

הנני מוכן ומזמן לכבד את-השבת בנאמנות אליך ואל-הדרורות שקדמו לי. הנני משליך מלבי כל-שנאה וכל-מרירות שנשתירו מהשבוע שעבר למען תהיה רוחי שלווה ואקרא בשמך באמת: לאור-נרות-השבת רואה אני את-המסוכים בביתי כצוך אותי לראותם. ומודה אני לפניך על-משפחה וידידות. על-נאמנות ואהבה. בקדשי על-היין אביע שלום השופע מקדשה ולשמחה הנובעת מנרכת-הלב. באכלי את-פתי אכיר בחובתי לאחרים ואצפה ליום שכלו שבת ושמחה ושלום לכל:

#### *Meditation*

Lord, I prepare to honour the Sabbath, keeping faith with You and the generations that have gone before. I cast away any hatred or bitterness that lingers from the week that is past, so that my spirit may be at rest, and I can truly speak Your name. I see those about me in the light of the Sabbath candles as You want me to see them, and thank You for family and friendship, loyalty and love. I make *kiddush*, and receive the gift of happiness, the peace that comes from holiness, the joy that comes from giving. As I eat the bread, I remember all I owe to others, and look forward to that great Sabbath when all shall find their joy and peace.

The Thanksgiving after Meals (*Birkat ha-Mazon*), here the most complete of all of the versions in *Forms of Prayer*, adds a nice touch towards the end between *magdil (migdol) yeshu'ot malko* and *adonay 'oz le-'ammo yitten*, by substituting for the assorted biblical verses

אכלנו ושבענו. אל-נא נתעלם מצרכי-רעינו ואל-תאטמנה אוזנינו מצעקתם למזון. פקח עינינו ופתח לבבנו ונתחלקה במתנותיך למען חסול-הרעב והמחסור מעולמנו:

We have eaten and been satisfied. May we not be blind to the needs of others, nor deaf to their cry for food. Open our eyes and our hearts so that we may share Your gifts, and help to remove hunger and want from our world.

so as to sensitize all present at the meal to those in dire want.

Lastly, the Hebrew prayer for Yom ha-'Azmaut in the 1977 rite that bears scrutiny marks a conspicuous change in attitude, without putting

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Publishing Company, 1948), pp. 402–403; and (without, however, the father's saying the Priestly Benediction) in Birnbaum, *op. cit.*, pp. 283–287.

out of mind the relentless thinking that has gone on before on the subject. While Marks harbored no doubt as regards the Ingathering of the Exiles, the Restoration of Zion, and Rebuilding the Temple, his rabbinic successors from Morris Joseph on were not so staunch. By way of example, Reinhart and his editorial colleagues tailored the *Reẓeh*, the first of the Three Concluding Benedictions of the *'Amidah*, to fit their neutrality, if not their actual intermittent opposition to political Zionism, by changing its *ḥatimah*, or eulogy, from *ha-maḥazir shekhhinato le-ẓiyyon* to a spiritualized *ha-mashreh shekhhinato 'al ẓiyyon* ("Blessed art thou, O Lord, *who causeth thy holy spirit to rest upon Zion*" [emphasis mine]). Without fail religion outranks nationalism; and the idea of a wholesale Return to Zion is plainly inadmissible. With a Jewish homeland currently a viable reality and an ineluctable part of Jewish consciousness everywhere, an acknowledgment, if a bit lukewarm, was eventually made in the shape of a weekly prayer for that country's spiritual and moral wellbeing. As already pointed out, in the latest Sabbath and weekday prayerbook there are no qualms about mentioning the physical safety and political stability of the State of Israel as a subject of concern and prayer. The one clearcut evidence of Israel's acceptance by British Reform Jewry turns up in the forceful leading prayer for *Yom ha-'Aẓmaut*. Without gnosticizing, or elevating the spiritual over all else, the new prayer as much as heretofore implies a repudiation of a *Blut-und-Boden* mindset and stoutly validates the Diaspora and the Jewish people's abiding mission in the world. Love for Zion and even pride in her do not by any means presuppose the doctrine of the restitution of world Jewry to its ancestral homeland. As a point of interest, the aforementioned opening prayer for Israel Independence Day is put in unmistakably literary Israeli Hebrew.

אלהינו ואלהי-אבותינו בדרך גורל-עמנו ועתיד-כל-אומה ולשון: אתה הוא  
המפורנו בארצות-תבל ואתה הוא המקבצנו: אתה מנחינו מעבדות לחרות. מצרה  
לשמחה. ואנו עדיך נאיר אורך בין-העמים: חזקנו-נא לעשות רצונך:

כאבותינו לפנינו לציון באהבה נפנה: זכרונותיה מקרבים אותנו זה לזה. חזיונה  
מקרב אותנו אליך: זכנו לראות בבנין-ירושלים בימינו: יהי-נא חזקה במשפט  
הגנתה בצדקה ושכרה שלום:

לשמך נתן כבוד על-הנפלאות שראו עינינו כי תקוה קמה משואה. מעינות  
בתוך בקעות-ציה נפתחו וערכה תפרח כחבצלת:

מבעד לצרות-זמננו שמענו דברי-נביאיך וראינו קיום-דברך: שוב פדינו אדון-  
האמת: חזקנו ואמצנו לכלות מלאכתך ולפתוח שערי-פרות לישראל ולעמים. אמן:

Our God and God of our fathers, in Your hand is the destiny of our people and the fate of all nations. You scatter us through the world and it is You who gather us in. You lead us through slavery and from pain to freedom and joy, to be Your light and witness among the nations. Give us strength to do Your will!

We turn to Zion in love, like our fathers before us. Its memories draw us nearer to each other, its vision draws us nearer to You. Give us honour to rebuild Jerusalem in our time. Let justice be its strength and righteousness its defence, and may its reward be peace.

We praise You for the wonders our eyes have seen: the hope that was born out of suffering, the springs that came to the dry sad valley, the rose that blossomed in the desert.

In the troubles of our time we have heard the message of Your prophets and seen the fulfilment of Your word. Again You have redeemed us, Lord of truth. Give us courage to complete Your work, and bring redemption to mankind. Amen.

Similarly, the paragraph *u-veneh yerushalayim 'ir ha-qodesh* moves back to its hallowed location within Grace after Meals. So does the time-honored eulogy in the *Rezeh* of the 'Amidah: *ha-mahazir she-khinato le-ziyyon*. While the latest volume of *Forms of Prayer*, the 1985 *Prayers for the High Holy Days* does not reckon in as many new Hebrew compositions as some of the previous volumes, there is certainly more than enough calling for our attention and appreciation. Many items from the older liturgy that Marks decided to leave out return to life, to name but three: *Kol Nidrey*, the 'Avodah in its tripartite disposition, and, from the Ashkenazic *Mahzor*, *U-Netanneh Toqef*. For those congregations still uncomfortable with the literal Aramaic text of *Kol Nidrey* for its association with what is *ab origine* a legal proceeding, an all-Hebrew formula that brings out the spiritual import of the day is furnished as an alternative.<sup>39</sup> As for the 'Avodah, the narrative portions between each of the three confessions by the High Priest, as often as not in abstruse and allusive payyetic style, here matches in essentials the account of the Service of the High Priest on the Day of Atonement as found in Leviticus 16. Over a century ago in the United States Benjamin Szold (1829–1902) followed the same tack for his all-Hebrew 'Avodah in his *Pijutim, Gebete und Gesaenge* (Baltimore, 1862) and then his *Abodath Israel* (Baltimore, 1863) before changing the narrative portions into broad German and then English—and homiletical—paraphrase in its later editions. Interestingly enough, both the first edition of *Abodath*

39. Petuchowski, *Prayerbook Reform in Europe*, ch. 15; Friedland, *Historical and Theological Development*, ch. 11.

*Israel* and the current edition of the *Forms of Prayer* for Rosh Hashanah and Yom Kippur both open the 'Avodah with the *heilsgeschichtlich* Sephardic *Attah Konanta 'Olam me-Rosh*—showing their common descent in the Reform Hamburg *Gebetbuch* of 1819.

With regard to *U-Netanneh Toqef*, another revival and Ashkenazic in provenance, the text in the present British Reform *Mahzor* is the corrected version of the American Conservative *Mahzor for Rosh Hashanah and Yom Kippur* (New York, 1972), edited by Rabbi Jules Harlow.

In different places the editorial staff did well to bring in Rabbinic passages (pp. 228, 324, 326, 412, 414 [uncited, however], 422, 484, 486, 572, and 580 [with a misprint]) as well as untapped scriptural ones, a piece from Ben Sira<sup>40</sup> (p. 616), a *baqqashah* and kind of *Benedicite omnia opera* by Sa'adiah Gaon (p. 376),<sup>41</sup> a martyr's prayer (p. 496), and verses by two Israeli poetesses, Rachel [Blumstein, 1890–1931] (p. 104) and Zelda [Mishkovsky, 1914–1984] (p. 478)—every one of them in the original Hebrew.

Let it be said this listing does no more than skim a veritable mine found in the British Reform prayerbook for the *Yamim Noraim*. Special praise should be accorded its (and the 1977 *Siddur*'s) adept chief creators-editors, Lionel Blue and Jonathan Magonet, and their many helpers. A few new Hebrew compositions in the prayerbook excite notice. The litany *Mi she-'Anah..Hu Ya'anenu* read or chanted during *Selihot* and again on *Kol Nidrey* night is resurrected in *Forms of Prayer*. Rather than condense, the editors have actually spun out the traditional *Mi she-'Anah* by bringing it up to date and keeping in view the different ways God has dealt with His people long after the biblical period up to the present century. In place of Phinehas, Joshua, and Samuel, none of them particularly noted for his restraint or moderation, the editors gave greater prominence to peaceable historical figures from the days of Hannah and Rabban Yoḥanan ben Zakkai onward, like Maimonides, the Besht, Moses Mendelssohn, Leo Baeck, and Anne Frank. The *Haluzim* and the survivors of the *Shoah* are accorded their rightful place in this liturgical chronicle of *magnalia Dei*.

הוא יעננו.  
הוא יעננו.

מי שענה לאברהם אבינו בהר המוריה  
מי שענה ליצחק בנו כשנעקד על גב המזבח

40. Ecclesiasticus 44:1–9.

41. I. Davidson, S. Assaf, and B. I. Joel, ed., *Siddur Rav Sa'adiah Gaon* (Jerusalem: Hevrat Meqizey Nirdamim, 1963), pp. 378–379.

הוא יענונו.	מי שענה ליעקב בבית אל
הוא יענונו.	מי שענה למשה בחורב
הוא יענונו.	מי שענה לאהרן במחנה
הוא יענונו.	מי שענה לחנה בשלה
הוא יענונו.	מי שענה לדוד ושלמה בנו בירושלים
הוא יענונו.	מי שענה לאליהו בהר הכרמל
הוא יענונו.	מי שענה ליונה במעי הדגה
הוא יענונו.	מי שענה לדניאל בגב האריות
הוא יענונו.	מי שענה למרדכי ואסתר בשושן הבירה
הוא יענונו.	מי שענה לעזרא בגולה
הוא יענונו.	מי שענה ליוחנן בן זכי יום חרבן הבית
הוא יענונו.	מי שענה לרבי עקיבא בשעת נסיונו
הוא יענונו.	מי שענה לרבנו משה בן מימון עת דרשו בדרכי החכמה
הוא יענונו.	מי שענה לרבי ישראל בעל שם טוב שראה את־הקדשה בתוך החליץ
הוא יענונו.	מי שענה לחלוצים שהפריחו את־השממה
הוא יענונו.	מי שענה למשה מנדלסון עת בקש להאיר אותנו באור ההשכלה
הוא יענונו.	מי שענה לליאו בק עת ירדה החשכה
הוא יענונו.	מי שענה לאנה פראנק שכבשה את־השנאה
הוא יענונו.	מי שענה לפליטים אשר שבו ובנו חיי יהדות כקדם
הוא יענונו.	מי שענה לצדיקים ולחסידים לתמימים ולישרים

He answered Abraham our father on Mount Moriah.

May He answer us.

He answered his son, Isaac, bound on the altar.

May He answer us.

He answered Jacob, praying at Beth El.

May He answer us.

He answered Moses at Mount Sinai.

May He answer us.

He answered Aaron bringing his sacrifice.

May He answer us.

He answered Hannah at Shilo.

May He answer us.

He answered David and Solomon his son in Jerusalem.

May he answer us.

He answered Elijah on Mount Carmel.

May He answer us.

He answered Jonah in the belly of the fish.

May He answer us.

He answered Daniel in the lions' den.

May He answer us.

He answered Mordechai and Esther in the city of Shushan.

May He answer us.

He answered Ezra the Scribe in exile.

May He answer us.

He answered Yochanan ben Zakkai when the Temple was destroyed.  
May He answer us.

He answered Akiba in the hour of his martyrdom.  
May He answer us.

He answered Maimonides who sought Him with reason.  
May He answer us.

He answered the Baal Shem Tov who saw the holy in the profane.  
May He answer us.

He answered the *chalutzim*, who made the desert bloom.  
May He answer us.

He answered Moses Mendelssohn, who sought our enlightenment.  
May He answer us.

He answered Leo Baeck as darkness descended.  
May He answer us.

He answered Anne Frank who conquered hatred.  
May He answer us.

He answered the refugees, who rebuilt their Jewish life.  
May He answer us.

He answered the righteous and pious, the honest and the upright.  
May He answer us.

Very likely the most revolutionary handling of a traditional liturgical text emerges in the prayers accompanying the three divisions of *shofar* blasts, the *Malkhuyot-Zikhronot-Shofarot* complex during the *Rosh Hashanah* Additional Service. For each division the opening lines and the *hatimah* remain the same, but the ten verses, on the whole psalmodic in content, in *Forms of Prayer* may or may not be scriptural, or hymnic for that matter. In several verses we may have instead sentences by postbiblical Jewish writers, midrashic, medieval, Ḥasidic, and modern. In any event, the ten sentences all appear on the Hebrew side in Hebrew, whether in the author's original wording (as for Sa'adiah Gaon and Maimonides) or in translation (as for Samson Raphael Hirsch, Morris Joseph, and Franz Rosenzweig). The same procedure holds for all three *shofar* sections equally and as a result the theme of each is summoned forth in unexpected and provocative ways. For purposes of illustration we reproduce only the *Shofarot* section:

אתה נגלית בענן כבודך על עם קדשך לדבר עמם. ובריות בראשית חדרו ממך.  
בהגלותך מלכנו על הר סיני ללמד לעמך תורה ומצוות. ובקול שופר עליהם הופעת:  
ויהי ביום השלישי בהיות הבקר. ויהי קלת וברקים וענן כבד על-ההר וקל שפר  
חזק מאד. ויחרד כל-העם אשר במחנה:  
והיה ביום ההוא יתקע בשופר גדול. ובאו האבדים בארץ אשור והנדחים  
בארץ מצרים. והשתחוו ליהוה בהר הקדש בירושלים:

תקעו בחדש שופר. בכסה ליום חגנו. כי חק לישראל הוא. משפט לאלהי יעקב:  
ענין השופר. להזכירנו מעמד הר סיני. ונקבל על עצמנו מה שקבלו אבותינו על  
עצמם:

תקיעת שופר בראש השנה גזירת הכתוב רמז יש בו כלומר עורו ישנים משנתכם  
ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם:

בקרן הכבשים הכפוף כדי שיזכור האדם בראותו שיכון לבו לשמים:

תקיעת השופר בראש השנה מסמנת את-היום כיום הדין. כך מקדימים לעצם היום  
הזה את-תקופת הדין אשר אמורה לבוא רק בקץ הימים:

קול השופר מתריע את-הלב העקש. השופר הוא התקיעה של המצפון. המזהירה  
את-הנפש הרדומה על הסכנה העומדת לבוא:

קול השופר קורא לנו לעבודת הבורא. הוא קורא לעני ולעשיר גם יחד לחיי עשר  
של אמת. הוא קורא לתועה הנדח ביותר לחזור לביתו:

והעברת שופר תרועה. וקראתם דרור בארץ לכל-ישיביה:

ברוך אתה יי. שומע קול תרועת עמו ישראל ברחמים:

You revealed Yourself through a cloud of glory over a holy people to speak to them. You manifested Yourself through Torah and commandments while Your creation stood in awe and trembling. Your might transformed them through the *shofar* blast.

On the third day, when morning came, there were peals of thunder and flashes of lightning, and a thick cloud upon the mountain, and a long *shofar* blast; and the people in the camp were terrified.

*Exodus 19:16*

On that day the great *shofar* will be sounded, and those lost in the land of Assyria will come, and those dispersed in the land of Egypt, and they will worship the Lord on the holy mountain, in Jerusalem.

*Isaiah 27:13*

Blow the *shofar* on the new moon, to proclaim the day of our festival; for this is a law of Israel, a decree of the God of Jacob.

*Psalms 81:4-5*

The *shofar* . . . is to remind us of Mt. Sinai . . . and that we should accept for ourselves the covenant that our ancestors accepted for themselves.

*Saadia Gaon*

The *shofar* on Rosh Hashanah . . . says: Awake, you, sleepers, and consider your deeds; remember your creator and go back to Him in repentance.

*Maimonides*

The ram's horn should be bent, so that when we see it, we bend our hearts towards heaven.

*Sefer Hachinuch*

The *shofar* blown on the New Year's Day . . . stamps the day as a day of judgment. The judgment usually thought of as at the end of time is here placed in the immediate present.

*Franz Rosenzweig*

The *shofar* sounds the alarm for the wayward heart; it is the bugle-call of the conscience; it warns the slumbering soul of its peril.

*Morris Joseph*

The sound of the *shofar* calls us all to God. It calls poor and rich to true riches; it calls the most distant wanderer home.

*S. R. Hirsch*

Sound the *shofar* . . . and proclaim freedom on earth for all its inhabitants.

*Leviticus 25:9f*

Blessed are You Lord, who in mercy hears the *shofar* blast, the cry of His people Israel.

The survey above might be seen as a kind of case study of how the Hebrew language has been put to use in one strand of non-Orthodox Judaism. The path taken by British Reform stands apart in that the movement has always engaged in framing prayers in the ancestral language of the Jewish people, in contrast to Reform/Progressive/Liberal Judaism in the twentieth century which has on the whole drawn away from composing anew in the Hebrew language. In the United States and in Continental Europe, for instance, the focus has been to rephrase classical Hebrew texts compatibly with contemporary religious thinking. The quality of Hebrew creativity in British Reform has fluctuated markedly over a span of nearly 150 years, reflecting changing taste, education, and national origin of the prayerbook revisers, as well as their understanding of the nature and *raison d'être* of the Jewish people. In a nutshell, during the days of Queen Victoria, David W. Marks produced volumes of a prayerbook with a pronounced classicist bent. The Bible formed a universal staple whose diction and cadences infiltrated and shaped the English tongue in diverse ways. In the churches, established and Nonconformist, bibliocentrism reigned supreme. In their eagerness to prove themselves every inch as British as their Gentile compatriots, Marks and the congregation he pastored all his adult life, the West London Synagogue, attest in their beloved *Forms of Prayer* their correspondingly fervent attachment to the Bible they shared with their fellow citizens, but *more judaico*, to wit, in the Hebrew tongue. Saturated and able as Marks was in the language of the *Tanakh* and the liturgy, he was not all that formally trained judaically in the academic



sense. Hence the structural changes Marks let in the prayerbook were, from a scholarly standpoint, now and then arbitrary and erratic, and his Hebrew not free of desultory blunders. With the advent of his learned assistant from Moravia, A. Loewy, the lingering linguistic/stylistic drawbacks were set right. Several of Marks's own creations warrantably enjoyed remarkable longevity, even if they did not all make it to the present decade. The subsequent major revision, the 1931 edition, while on balance loyal to the outlines of Marks's work, did exhibit external influences, the English brand of spirituality evoked by such names as Juliana of Norwich, George Fox, John and Charles Wesley, and Gerard Manley Hopkins; the advances made by American Reform; the inroads of biblical criticism; and wariness with respect to Jewish nationalism—all these affected the direction *Forms of Prayer* was to take. Under the circumstances, the Bible is dethroned and the Hebrew of the prayerbook is all but devoid of biblical nuances and oblivious of the growing vitality and malleability of the Hebrew evolving in the Palestine of the *Yishuv* era. The post-war years posed a dry spell in liturgical terms, although during the wartime years many an issue of *The Synagogue Review*, the magazine of the Reform movement in England, contained lengthy prayers, most of them penned by Reinhart, *pro Deo et pro patria*, meaning, in essence, victory for the Allied war effort. Afterwards British Reform underwent some of its most profound changes owing to the influx and integration of German Jewish refugees (among them rabbis, teachers, and scholars), the immediacy of the Holocaust, and the palpable reality of the State of Israel. The prayerbook mirroring the era, *Prayers for the Pilgrim Festivals*, benefitted to a great extent from a resurgence or transplantation of *Wissenschaft des Judentums* on British soil, particularly in the way textual and grammatical exactitude is ensured and historical continuity with Jewish liturgy of all lands and across the millennia is upheld. The momentum is sustained in the succeeding decades, minus the strong, if in spots forced, classicism of the nineteenth century. After a shaky start in experimentation with contemporary Hebrew in *Funeral Service*, the Hebrew in the later seventies up to now is on firmer literary ground and true to the intrinsic nature of the *alt-neu* language of the Jewish people.<sup>42</sup> Even with its periodic prompting

42. In his written response (October 6, 1988) to the author, Rabbi Jonathan Magonet, co-editor of the present-day British Reform rites and principal of the Leo Baeck College in London, explained the *modus operandi* in furnishing the Hebrew for the newly-couched prayers in English:

"How was the Hebrew text prepared for your funeral service (Tziduk Hadin)?"—  
I presume you mean specifically the Hebrew translation. As I recall the funeral

and propping up by the English language—and an assist from Israeli friends—a Hebrew liturgical creativity in one outpost of the Diaspora has been and continues to be much in evidence.

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book was required somewhat urgently so we produced it in the middle of our work on the Siddur. We asked ourselves what was the purpose of such a volume and felt that it had to meet the very particular needs of those in mourning and reflect the nature of the death—the same prayers could not be recited if a child died as when an adult died. The translations were, as with the Siddur, the results of a curious committee exercise. The Siddur introduction acknowledges the work of Rabbi N Ginsbury, Dr E Littman (Zal) and Naomi Nimrod. As I recall Dr Littman made some preliminary translations which were in then looked at by Naomi Nimrod, as a young Israeli, but these were in turn somewhat criticized and “improved” by Rabbi Ginsbury and may even have been subsequently changed by other advisers! The essential problem seems to be the difficulty of choosing an appropriate Hebrew style for contemporary English prayers. Some wished to translate them into “mediaeval” Hebrew to conform with the classical liturgy, others felt that a modern Hebrew was more appropriate but that no current models existed, and that most attempts sounded like somewhat inappropriate technological language. Because of our dissatisfaction with them we tried to avoid the same problem with the Machzor, though there may now be people able to do a more appropriate job today. As to the text itself, most of the traditional elements were taken either from the West London Synagogue “Burial Prayers” or probably from Singers.